





THE
Divine Banquet :
OR,
SACRAMENTAL
Devotions.

Consisting of Morning and Evening
Prayers, Contemplations and Hymns for
every Day in the Week, in order to
a more solemn Preparation for the
worthy Receiving of the

Holy Communion.

Together with brief Resolutions to all those
Scruples and Objections usually alledged
for the omission of this important Duty.

*With Eight curious Sculptures proper to the several
Parts thereof.*

To which is added,

*The Devout Christians Daily Sacrifice ; or,
Morning and Evening Prayers for every Day,
upon ordinary Occasions ; With Graces.*

*I will wash my Hands in Innocency, so will I com-
pass thine Altar, O Lord. Psalm 26. 6.*

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THE DOWRY BOOK OF SACRAMENTAL ECONOMY

Containing of Manner and Manner
 of the Sacraments, and of the
 Sacramental Economy, in order to
 a more perfect Understanding of the
 same.



By
 Thomas Compton.
 Together with brief & plain
 Examples and Observations
 for the Improvement of the
 Christian Ministry.

By
 the Rev. John Compton, D.D.
 Bishop of Bath and Wells.
 In a new Edition, with
 many Additions and
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SINCE it is the express Command of our blessed Lord, that we should receive the Communion of his Body and Blood, he having enjoined us to do it in remembrance of him, we cannot be too often nor too earnestly pressed to the performance of this our great Duty; and since the general neglect and remissness of People is such, that they either contemn or slight this weighty Ordinance of Heaven, they had need to have Line upon Line, and Precept upon Precept to oblige them to it.

This hath been a chief Motive to the publishing this small Tract in order to the more solemn Preparation of our Souls for the partaking of this Celestial Banquet; which is composed in a plain and familiar Method, to make it more universally Serviceable to all sorts of Persons. Among whom there may be some well meaning Men, who are hindred from their attendance on this holy Institution by divers Objections and Scruples, inculcated by Education or Discourse, which it may be very necessary to endeavour briefly to remove before we proceed further.

Some doubt the Lawfulness of the Gesture, because it must be received Kneeling, since our Saviour never commanded it, neither does it seem suitable to the nature of a Feast, having been likewise abused to ill purposes, and seems to impose upon our Christian Liberty; but let us consider that if we use the same posture he and his Disciples did, it must be leaning; and if we may alter it from leaning to sitting, why not to kneeling too, especially since we have the Authority and Command of our Superiours to do so; neither doth our Saviours Example without his Precept, oblige us to the same posture; Again, though this be a Feast, it is not a Common but *Spiritual* Feast, and therefore the greatest Reverence, and Humility befits us in our Carriage and Behaviour, and not the same

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Gesture as at our common Tables. It was likewise us'd in the Primitive and purer ages of the Church ; and if abused since, that ought not to take away the use of it, especially since the Church expressly declares, that the reason of our kneeling is to signify our humble and grateful acknowledg^ment of the Benefits given by Christ to all worthy Receivers, but not any way intended as an Adoration of the Sacramental Bread or Wine, which were Idolatry, to be abhorred of all faithful Christians ; with more to this effect.

Others reckon it an Abridg^ment of their Christian Liberty, to be confined to one Gesture more than another, since our Saviour hath left it free : But suppose it is not necessary to be obliged to a particular Posture, yet does not this make kneeling unlawful, and if it be as lawful as standing, you cannot imagine sure that the commanding it makes it unlawful, as depriving you of your Christian Liberty ; but since Christ hath left it free, certainly the Command of Superiours may engage my compliance without any injury to my Conscience : And for that Christian Liberty which the Apostle bids them stand fast in, it is intended only to persuade those to whom he writes to free themselves from the Bondage of Jewish Ceremonies, which Christ had vouchsafed to remove ; but were yet very vainly contended for by some Judaizing Christians to the prejudice of the Gospel ; but this does not concern us whose Christian Obedience in such matters is no infringement of our Christian Liberty, which is much more abridged by those who thro' weakness or conceit, confine themselves only to this or that particular Gesture, neither commanded by God nor their Superiours.

Others scruple to communicate with Persons of ill Lives, and count themselves defiled to hold Communion with them. Let these consider that by the Rules of the Church, none either grossly ignorant

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norant, or of scandalous Lives, are to be admitted, and the Minister is to warn all notorious vicious Livers, by no means to presume to come, till by their Repentance and Amendment of Life they have given satisfaction to the Congregation. And they are likewise to be Presented and Proceeded against if persisting therein; and tho' this may be neglected, yet if for this reason any withdraw from this Church, they will scarce find another in the Christian World, with which more comfortably to hold Communion, upon account of the Holiness of their Members; for after the greatest care and strictness Tares will grow up with the Wheat; and in this great House there will be Vessels of dishonour as well as honour. But how can the unworthiness of others affect me, if I am duly prepar'd, no more than it will hinder my relishing or digesting my Bodily Food, because one of a weak Stomach and bad Digestion sits by me? Neither can it defile or prejudice me more to receive the Holy Communion with those who are unfit, than to join with 'em in Prayers, Hearing, or any other Religious Duty; for certainly I may join with Men in performing necessary Duties, and not partake of their Sins. Neither do we know but that this great Sinner is sincerely penitent, and firmly resolved from this time forward to forsake his Sins, and amend his Life. Have a care therefore that while you seem afraid of the Company of such Sinners, you do not commit a greater sin by breaking the Peace of the Church, dividing the Members, and disobeying those set over you to admonish and guide you.

And whereas some object against the Form of Administration of this Sacrament, let them remember there are multitudes of Forms recorded, especially in the *Old Testament*, the whole Book of *Psalms* being so; besides many others used frequently by holy Men of old in the Service of God; and our Saviour taught one to his Disciples, not

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only as a Platform, but to be used by them as a Prayer. Neither is there at this Day scarce any Church in Christendom but use some Forms in their publick Worship, especially in Baptism, and the Lord's Supper, at least there are none who condemn the use of them. The Judgment and Practice of those holy Men, Martyrs and Confessors, who compiled our Liturgy, is sufficiently known, and it may seem strange that those who profess so much to honour their Memory, should have no greater esteem for their Labours and Example. The *Old Non-Conformists* not only thought these Prayers lawful, but some strongly pleaded for them, and condemned those who separated from them: If it be asked where are we commanded to pray by a Form? It may be answered, where are we commanded to pray without a Form; so that hereby we should use no Prayers at all. As to praying by the Spirit, while we pray for things agreeable to the Will of God revealed in his Word, with Humility, Fervency and Faith in the Promises, and in the Exercise of such Graces, we do then surely pray by the Spirit, tho' in the use of a Form, and he who prays without these Graces, does not pray by the Spirit, though he be never so ready at praying without Book. Yea those who dislike these Forms, frequently use the same Expressions, and are so far guilty of a Form. Nay, when they sing *David's Psalms*, are they any other; many of them being likewise Prayers. If they alledge they are of divine Authority, yet certainly, as they are composed in Metre, there is a great deal of human Invention, and that none of the best, in our common *Translation*. Yet further, there are very few but either they, or their *Friends*, do sometimes join in some parts of the *Common Prayer*, as at Burials and Marriage; and why then not in others?

As to those that are not pleased with the *Surplice*, let 'em consider what fault it can be in Ministers to

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use *Garments* peculiar to their Office, as well as other Professions of Men, whilst they are only stiled *Ornaments*, without a word said of their Holiness more than in common *Garments*. If they may wear a distinct Habit, why not a Surplice, since it is introduced by Authority, and why not a white as well as black Garment; what tho' it hath been abused by others, we may as well leave wearing Woollen, because that had been so too. But suppose the Minister is faulty in wearing a *Surplice*, for which yet the pretence is very slender, what doth this concern the People who wear it not? As to giving offence to others, which some may alledge, if it could be proved, we should hereby draw 'em into, or confirm 'em in any sin, or discourage 'em from any duty, it would have some weight in it; but since it is otherwise, they ought first to look to the peace of their own mind; and if they believe it their duty to receive the *Sacrament* they ought not to neglect it in compliance with the *weakness and frailties* of their fellow Creatures, and thereby likewise disobey and displease their Magistrates and Ministers.

To conclude, since there is no more Command for Praying without a Form than with a Form, and it may be not so much; nor for sitting at the Communion than kneeling, with many other Instances of this nature, why ought not this to oblige and persuade us to rest satisfied in our *Communion* with that Church, where the Word and Sacraments are so purely Administred, that without submitting to any sinful condition, we may partake of them: which privilege, by the singular favour of God, we may enjoy in this our Church, if in any other in the World: And let us not be so weak to imagine that God is so much pleased with this or that way, or mode of Worship, as he is with Humility and Charity, and with a quiet and peaceable submission to the lawful Commands of our Superiours; in which

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the Purity and Power of Religion consists much more than in any such external Circumstances, since true Zeal for God is like the Wisdom that is from above, pure and peaceable, gentle and easie to be intreated, full of Mercy and good Fruits, inclining us to love the good, and to delight in them; to pity the bad, and to do all we can to amend them: Let us all therefore as Members of the same Church, who profess the same holy Christian Religion, lay aside all Animosities and Prejudices, and humbly and affectionately join together in the same publick Worship and Service, and with one Mind and one Mouth glorifie God our Father.

There are others, and those not a few, who say, they do not find themselves fit to receive this holy Sacrament, and therefore dare not come lest they should receive more hurt than good thereby: Of these some may happen to be sincere and humble Souls, whose Minds are dark thro' Ignorance of themselves, or the prevalency of Temptation, so as to condemn themselves without Reason, and think their condition worse than it is; let such consider that tho' they may judge themselves not so qualified as Communicants ought to be, yet upon a true Inquiry the contrary may appear. Are you not willing from your Souls that Christ should be your Saviour, and use his own Method with you to bring you to God in Glory? And is not the fear of not attaining hereto the chiefest trouble of your Spirits? Is there any duty from which you would be dispensed, or any Command of the blessed Jesus which you would have abolished? If you say you have not Faith, what do you mean by it, do you not really believe that the witness which the Scripture gives of Christ is true, and that Jesus Christ is the true Messiah, by whom the fallen World is to be recovered out of its Ruins, and are you not resolved that he, and none but he, shall be your Saviour,

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viour, and are willing that he should deliver you from the Dominion and Condemnation of Sin? If this be your state, and you use the means he hath afforded for this end, be then assured you are a true Christian, and shall be owned and crowned by the Lord that bought you; come therefore with cheerfulness to the thankful remembrance of that eternal Redemption obtained for you by that Blood which confirmed the Everlasting Covenant between God and his People.

Let not the sense of your weakness & temptations detain you from, but rather send you with more speed to this Ordinance, since it may happen to be the means which God will bless for removal of 'em: And besides, notwithstanding the faults you find in your selves, yet you pray and hear God's Word still, and if so, why will you not be brought to this work also? for assure your selves if your Prayers and Hearing be acceptable to God, your Receiving will be likewise so. Lastly, let serious Christians consider, that if they are sensible of the greatness of that Mercy manifested in the Redemption of the World by the Lord Jesus, they ought to be tender of their Master's Honour, and sensible of their own Duty, & to shew it by obeying his Commands, & to preserve the esteem due to his *sacred Appointments*, by their reverend and constant attending on them. There are others, who are the last and worst sort of Non-Communicants, these confess themselves unfit for the Sacrament, & will by no means be drawn to it, but say they hope to be fit hereafter, and yet one Month and Year after another, shew no Signs of Preparation thereto: These plainly declare they are resolved not to part with their Sins, but taste a little more of the Pleasures and Vanities of this World, and then intend to be as devout and constant at the Sacrament as may be: Let these remember they have to do with a jealous God who searches the Hearts, and cannot

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be deceived, and you cannot offer him a greater Affront than to resolve to continue in your Rebellion against his Sovereign Majesty one Month or Week longer. If you object you are not in perfect Charity with your Neighbours, whose fault is it? If you say it is theirs, and that you have no Malice against them, you cannot be so weak sure to think another Man's Sin shall be laid to your charge; doth your Neighbour's Malice make you any more unfit for the Sacrament than his Drunkenness and Covetousness? Enter therefore with all speed into such a serious Consideration of your own Estate both by Nature and Practice, as may be most effectual to bring you to a speedy and sound Repentance, and stedfastly resolve by the Grace of God never more to give willing Entertainment to any Sin, but to be intirely devoted to God by Jesus Christ, to love, please and serve him all your Days, and then imagine you heard Christ saying, All that will hearken to me, and become such as I would have them, both in their Hearts and Lives, let them come and take the Sacrament in witness of their resolution to cleave to me, and let the answer of your Soul be, Lord, I am willing to hearken to thee, to take thee for my Redeemer and Lord, it is my unfeigned desire to be holy as thou wouldst have me, and it is my resolution from this time forward, by the help of thy Spirit, to yield a sincere Obedience to all thy Commands, and not allow my self in any known Sin whilst Life shall last, and in witness hereof I take this Sacrament which thou hast called me to.

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P R E M O N I T I O N.

THese Sacramental Preparations, consisting of *Prayers, Contemplations, and Hymns*, suited to the particulat Occasions, are divided into several Parts, that those whose Advocations or necessary Employments will not allow them time for the large, may make use of the *shorter Devotions*.

Sacra

Sacramental Devotions for every Day in the Week, in order to a more solemn Preparation for the worthy receiving of the Holy Communion.

Introduction.

WHEN we seriously contemplate on this solemn Institution, and what inestimable Benefits we obtain thereby, because after an ineffable manner we receive him who is Light and Life, the Fountain of Grace, the Sanctifier of our secular Comforts, and the Author of Holiness. What can more affect our Minds, than to reflect upon the inexpressible Troubles, Sorrows, Pains, and Sufferings of our blessed Lord, only for the sake of miserable undone Sinners, that he who knew no sin, should become a Sacrifice for us to reconcile us to God, as the Divine Poet says,

*O wond'rous Love ! O Love beyond degree !
Th' Offended dies to set the Offender free !*

It shall therefore be the Design of this small Tract to represent the several Steps and Degrees of the Sorrows of our dear Redeemer, till he gave up the Ghost. As,

I. His Agony in the Garden.

II. His being betrayed by Judas.

III. His being falsely accused, smitten, buffeted and spit upon, before Caiaphas the High Priest.

IV. His Condemnation, Scourging, Crowning

Crowning with Thorns, and being delivered to be Crucified by Pontius Pilate.

V. His bearing the Cross to his Crucifixion.

VI. His Crucifying and bitter Passion.

VII. Lastly, Our Saviour's Institution of the Blessed Sacrament.

All which, being seriously contemplated & fix'd on our Minds, we have every one cause to say, Lord; what am I, that the holy and immaculate Lamb of God was pleased to suffer Shame and Sorrow, to be brought before Tribunals, to be accused maliciously, betray'd treacherously, condemn'd unjustly, scourg'd most rudely, and at last suffer such bitter and sore Tortures at his Passion for my sake, whose Sins are innumerable, and Infirmities many. Dearest Jesus pity me, for I am accused by my own Conscience, and am found guilty, let the *Robes* of thy *Righteousness* cloth me; thy Bondage set me free, and thy Stripes heal me; that thou being my *Advocate*, my Physician, my Patron, and my Lord, I may be adopted into the Union of thy Merits, and partake of the Efficacy of thy Sufferings, and be crowned as thou art; having my Sins changed to Vertues, and my Thorns to Rays of Glory, under thee our Head, in the participations of Eternity, O Holy and Immaculate Lamb of God. *Amen.*

Such Thoughts as these may be very proper to the better preparing our Souls for that blessed *Feast* that our Great Master invites us to partake of at his Table, which I shall therefore divide into *Prayers*, *Contemplations*, and *Hymns*, for every Day in the Week, that so our Hearts may be made ready to receive so rich a Guest, and so excellent a Blessing.

Sacramental Preparations

F O R

Monday.

I. Our Saviour's Agony in the Garden.

The History.

THEN cometh Jesus into a Place called Gethsemane, where was a Garden, in which he entred with his Disciples. And Judas also which betrayed him, knew the Place; for Jesus oft-times resorted thither with his Disciples. And when he was at the place he said unto them, Sit you here, while I go and pray yonder. Pray that you enter not into Temptation. And he took with him Peter, and the two Sons of Zebedee, James and John, and began to be sorrowful, and very heavy, and to be sore amazed. Then he saith unto them, my Soul is exceeding sorrowful, even unto death, tarry ye here, and watch with me, and he was withdrawn from them about a Stones cast, and kneeling down, he fell on his Face to the Ground, and prayed, That if it were possible the hour might pass from him; saying, O my Father, if it be

be possible let this Cup pass from me : Abba Father all things are possible unto thee, take away this Cup from me ; yet not as I will, but as thou wilt. And he cometh unto his Disciples and findeth them asleep. And he saith unto Peter, Simon, sleepest thou ? What could not you watch with me one hour ? Watch and pray that ye enter not into Temptation, the Spirit truly is ready, but the Flesh is weak. And again the second time he went away and prayed, and spake the same Words, O my Father, if this Cup may not pass away from me except I drink it, thy Will be done ; and when he returned, he came and found them asleep again, for their Eyes were heavy. And he left them and went away again, and prayed the third time, saying the same Words. And there appeared an Angel unto him, from Heaven strengthening him. And being in an Agony, he prayed more earnestly, and his Sweat was as it were great drops of Blood falling down to the Ground. And when he rose up from Prayer, he cometh to his Disciples the third time, and found them sleeping for Sorrow, and said unto them, Why sleep ye ? It is enough, rise and pray lest ye enter into Temptation. Behold the Hour is come, behold the Son of Man is betrayed into the Hands of Sinners. St. Mat. 26. St. Mark 14. St. Luke 22. St. John 18.

A Prayer for Monday Morning.

HOly and Blessed Lord, thou art my hope and my confidence, in thee I trust, on thee do I rely and rest, even when I behold my Sins as red as Scarlet, yea tho' my Transgressions be as Crimson, yet I do repent and believe, and will hope that for thy sake, who in the Garden didst sweat Drops of Blood when thou wast in thine Agony, I shall receive Pardon and Salvation. Oh let some penitential Tears from a softened Heart flow from mine Eyes. Let not my Soul be so insensible and hard, as not to weep when I see thee bleeding for my Sins! Shall I be more sparing of my tears, than thou wast of thy precious blood? O Holy Jesus, my Heart doth yield, it doth relent; blessed be thy Name, that thou wast so willing to drink that bitter Cup, the thoughts whereof did cause thee on thy Knees to pray unto thy Father, that *if it were possible it might pass from thee*, but yet in Obedience to his Will, and Love to the Souls of Lost Mankind, thou didst submit to drink it off; to thee it was a Cup of Wrath, to us a Cup of Love; thy Cup of Passion proves to us a Cup of Salvation; bitter it was to thee, but the Fruits thereof are sweet and pleasant to us.

Sweet

Sweet Saviour, my Soul doth bless thee, and all that is within me shall praise thee for thy Love and Mercy to me. O Holy Jesus, make me by thy Example to conform to the Will of that eternal God, who is our Father, Merciful and Gracious; that I may know no desires but his Commands; and that in all Afflictions I may fly to him for Mercy, Pardon and Support; and may wait for deliverance in such time, and manner, as the Father in his infinite Wisdom and Compassion shall think necessary. Blessed Jesus, give me the Spirit of Prayer, and by thy gracious Intercession supply my Ignorance and Imperfections, giving me such returns of Favour as may support my Needs, and the Ends of Religion and the Spirit, which thy Wisdom chuses, and thy Passion hath purchased, and thy Grace loves to bestow upon all thy Saints and Servants; and all I ask of thee in the blessed Name and Words of our dear Saviour and Redeemer, further praying, *Our Father, &c.*

Sacramental Contemplations upon our Saviour's Agony in the Garden.

I.

CONsider, O my Soul; when thou approachest and art engaged in that holy Ordinance which thy blessed Redeemer did institute

hee, institute and appoint, that it was that very
 hee Night wherein he was betrayed into the
 oly hands of those Miscreants who thirsted for,
 on- and were restless till they had his Blood.
 who And tho' his thoughts and Heart were full
 hat of what he was to suffer for the Remission
 ds; of thy Sins, and to purchase thy Salvation
 him when thou shalt leave this World, yet he
 may was mindful of thy Consolation, and the
 an- strengthning and increase of thy Graces du-
 om ring thy Continuance in this World; and
 les- before he went into the Garden where he
 er, knew he should be apprehended, he ordain-
 ny ed this Sacrament as a Memorial of his
 ne Affection to thee, of his Passion for thee,
 ny and as a Pledge and Token of his Love to
 he thee, which as often as thou seest, and
 hy art made Partaker of, thou oughtest to
 ves remember him who died, is risen again,
 ts; and gone into the highest Heavens to pro-
 ne cure everlasting Happiness for thee.
 e-

II.

WHEN the Blessed Jesushad institu-
 ted this Holy Remembrance of
 r's himself, and concluded with an Hymn, he
 left the City of Jerusalem, and passed over
 the Brook Cedron (the way that David
 pr- went, unto the Mount of Olives) full of
 ly Heaviness and Sorrow as David did, but
 id from another Principle, for he went thi-
 te ther out of Fear, but thy Saviour out of
 Love;

Love ; and to another end, for David came to this place to save himself, and prevent his further Sufferings ; but thy Lord betook himself unto that Mount, there to begin his last and greatest Sufferings, and with less and weaker Company, for David was attended with many Men of War completely armed, but thy gracious Redeemer only with eleven Men, and those such as he knew, and foretold them as he went, would that very Night forsake and leave him in his deepest Troubles.

III.

Remember, O my Soul, that the common Parents of Mankind committed the first sin in the Garden, and thereby deserved the wrath of God, the Curse of the Law, and Death and Hell. There did they lose the Image of God, with his Love and Favour, becoming Bondslaves to Satan, who were created Servants to the Living God. There they stood trembling and amazed at the Reproving and Condemning Voice of God ; and thou, O my Soul, wast involved in the guilt and misery there contracted. There the Enmity began between the Woman and the Serpent ; and there the promise of a Saviour was first propounded. And to the Garden thy holy Redeemer went, that he might

removed

for Monday.

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remove from thee and all true Christians deserved punishment, and procure for thee and them the forfeited Blessings, the Favour and Love of God, Peace with him, and the enjoyment of him both here and hereafter.

IV.

BUT alas ! my Lord and Saviour, no sooner camest thou hither, but heaviness filled thy Heart ; the Curse of the Law that thou wast to bear, the Wrath of God which thou didst feel, and the burden of the Sins of Mankind which were layed upon thee were very weighty, and under all these thine Heart was heavy. But woe is me, my Saviour, I have sinned with a light and merry Heart not considering what I was doing, I sported with Iniquity, and like a Fool made a mock of sin, and though I were even loaded therewith, yet did I neither grieve nor groan, nor complain, but continued under all my guilt as if it were a light matter. But now, O Lord, it is my Burden, and a heavy weight upon my Soul ; and when I come to receive thy blessed Body and Blood, my Transgressions and thy Sufferings revolve in my Mind, my Heart laments, and I am troubled that my Sins have occasioned my trouble. Now in my distress whither shall I go for ease, help and succour, but unto thee my Jesus, who hast born the heavy punishment of my Sin ? Will not the Lord be angry with me, if now I have a joyful Heart ? O Lord, I desire to rejoice, not because I have sinned, but that the heaviness of thy Heart hath eased and relieved mine. Thou invitest the weary and heavy laden, to come to thee, and thou promistest they shall find ease and rest to their Souls. Blessed Saviour, my Soul is heavy laden, and I am come to thee ; and what strange Remedy is this that the heaviness of thy Heart should be the cause of the Joyfulness, Comfort and Gladness of mine ? Yet so it is Holy Saviour, blessed be thy Name for ever. *Amen.*

HYMNS.

H Y M N S.

I.

LORD thy deserved Wrath assuage,
 Nor punish in thy burning Ire;
 Let Mercy mitigate thy Wrath
 Before my fainting Life expire.

O let thy Mercies comfort me,
 And thy afflicted Servant save.
 Who can in Death remember thee?
 Or praise thee in the silent Grave?
 All you of wicked Life depart,
 The Lord my God hath heard my Cry,
 He will re-cure my wounded Heart,
 And turn my Tears to Tides of Joy.

II.

OUT of the Horrour of the Deep,
 Where Fear and Sorrow never sleep,
 To thee my Cries
 In Sighs arise,
 Lord, from Despair thy Servant keep.
 O lend a gracious Ear,
 And my Petitions hear.

For if thou shouldst our Sins observe,
 And punish us as we deserve,
 Not one of all
 But then must fall,
 Since all from their Obedience swerve;
 Yet art thou not severe,
 That we thy Name might fear.

Thy Mercies our Misdeeds transcend,
 My Hopes upon thy Truth depend,
 Disconsolate,
 On thee I wait,
 As weary Centinels attend
 The cheerful Morns uprise,
 With long expecting Eyes.
 O you that are of Jacob's Race,
 In him your Hopes and Comforts place,
 His Praises sing,
 The Living Spring
 Of Mercy and abundant Grace;
 For he will Israel,
 Redeem from Sin and Hell.

III.

MY Soul, let all thy noblest Powers
 And Faculties combine,
 Sing O my Tongue, and to my Thoughts
 Thy tuneful Numbers join.

All that's within me, bless and praise
 My Saviour, and my King;
 When he's the Subject of the Song
 Who can forbear to sing?

Holy and Reverend in his Name;
 How glorious and how sweet!
 All Greatness and all Goodness too
 I th' Name of Jesus meet.

*A name vile Men shall one day dread
As now the Devils fear :
A name that heavenly Hosts revere,
To lost Mankind most dear.*

*Oh ! let us then in Hymns of Praise
God's glorious Grace adore,
For this great Gift of his dear Son,
What could he give us more ?*

*To us his Love he did commend
When guilty and undone :
In that to save us from our Sins
He did not spare his Son.*

*His only Son, on whom he plac'd
All his Delight and Love,
Before he form'd the Earth below
Or spread the Heavens above.*

*The Eternal Darling of his Soul,
Descended from on high,
To cloth himself in mortal Rags,
And lay his Glory by.*

*To bear the Curse that we deserv'd,
Our heavy Cross sustain ;
To bleed and die upon it too,
That we might Life obtain :*

conquering Sin, and Death and Hell,
In Glory did arise,
and in bright Triumph did ascend
His Throne above the Skies,
All Glory be to God on high,
Good Will to Men below ;
If thus the heavenly Angels cry,
Mortals may well do so.

A Prayer for Monday Evening.

ETernally blessed and infinitely glorious
Lord God ! Thou art greatly to be
feared in the Assembly of thy Saints, and
to be had in Reverence of all that draw
nigh unto thee. Look down from Heaven
the Habitation of thy Holiness and Glory,
in much Mercy, Pity and tender Compassi-
on, upon me a vile, sinful, despicable Crea-
ture, prostrate at thy Footstool, unwor-
thy to look up unto thy Throne, or to re-
ceive any thing at thy Hands but thy wrath
and severe displeasure ; I am less than the
least of all thy Mercies, and liable to the se-
verest of thy Judgments, by reason of the
pollution and sinfulness of my Nature, Heart
and Life. I have broken all thy holy Com-
mandments by many and great Transgres-
sions, and have made and judged my self un-
worthy of everlasting Life ; so that nothing
might remain unto me but a fearful look-
ing for of Judgment and fiery Indignati-
on

*A name vile Men shall one day dread
As now the Devils fear :
A name that heavenly Hosts revere,
To lost Mankind most dear.*

*Oh ! let us then in Hymns of Praise
God's glorious Grace adore,
For this great Gift of his dear Son,
What could he give us more ?*

*To us his Love he did commend
When guilty and undone :
In that to save us from our Sins
He did not spare his Son.*

*His only Son, on whom he plac'd
All his Delight and Love,
Before he form'd the Earth below
Or spread the Heavens above.*

*The Eternal Darling of his Soul,
Descended from on high,
To cloth himself in mortal Rags,
And lay his Glory by.*

*To bear the Curse that we deserv'd,
Our heavy Cross sustain ;
To bleed and die upon it too,
That we might Life obtain :*

So conquering Sin, and Death and Hell,

In Glory did arise,

And in bright Triumph did ascend

His Throne above the Skies.

All Glory be to God on high,

Good Will to Men below ;

If thus the heavenly Angels cry,

Mortals may well do so.

A Prayer for Monday Evening.

ETernally blessed and infinitely glorious
 Lord God ! Thou art greatly to be
 feared in the Assembly of thy Saints, and
 to be had in Reverence of all that draw
 nigh unto thee. Look down from Heaven
 the Habitation of thy Holiness and Glory,
 in much Mercy, Pity and tender Compassi-
 on, upon me a vile, sinful, despicable Crea-
 ture, prostrate at thy Footstool, unwor-
 thy to look up unto thy Throne, or to re-
 ceive any thing at thy Hands but thy wrath
 and severe displeasure ; I am less than the
 least of all thy Mercies, and liable to the se-
 verest of thy Judgments, by reason of the
 pollution and sinfulness of my Nature, Heart
 and Life. I have broken all thy holy Com-
 mandments by many and great Transgres-
 sions, and have made and judged my self un-
 worthy of everlasting Life ; so that nothing
 might remain unto me but a fearful look-
 ing for of Judgment and fiery Indignati-
 on

on to devour me ; but thou delightest in Mercy, and not in the Death of a Sinner and art not willing any should perish, but that all should come to Repentance. O take not Council of thy just Indignation but of thy Love and Goodness, thy satisfied Justice ; O spare me for thy Son's sake, who sparedst not thy Son for me. Let me by Faith behold my Saviour when he was sore amazed in the Garden, and sweating great drops of Blood falling to the Ground and let me repose my Trust and Confidence in him ; give me such a lively stedfast Faith in Christ for Forgiveness, that thou mayest seal it up to my Soul. Let me love him and all his Members with a pure Heart fervently at thy Holy Communion and ever after without dissimulation. O enlarge my Soul with spiritual Affection and Desires, that it may even long for that Ordinance, and love thy Testimonies at all times, and remove far from me whatever may hinder the Blessing and Efficacy of that Soul-refreshing Banquet, and let me feel the comfortable Breathings of thy Holy Spirit when I am partaking thereof ; sanctifie it to me, and me to receive it acceptably thro' Jesus Christ our Sacrifice and Redemption, who hath taught us when we pray to say, *Our Father, &c.*

Sacra

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Iesus in an Agony in y^e Garden

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Sacramental Preparations

FOR

Tuesday.

II. Our Saviour Betrayed by Judas.

The History.

AND Jesus said, Arise, let us be going, behold he is at hand that doth betray me. And immediately while he yet spake, behold he that was called Judas, one of the Twelve, having received a Band of Men from the Chief Priests and Pharisees, with Lanthorns, Swords and Staves cometh hither, and he that betrayed him had given them a token, saying, whomsoever shall kiss that same is he; Take him and lead him away safely, and he went before them. Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answer'd him, Jesus of Nazareth: Jesus saith unto them, I am he. And Judas also which betrayed him, stood with'em; as soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth; Jesus answered, I have told you that

I am he: If therefore you seek me, let these go their way; that the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none; And Judas drew near to Jesus to kiss him, and saith, Hail Master, and kissed him; and Jesus said unto him, Friend, wherefore art thou come? betrayest thou the Son of Man with a Kiss? Then came they and laid their hands on Jesus, and took him. When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with a sword? And Simon Peter having a Sword drew it, and smote a Servant of the High Priests, and cut off his Ear, whose name was Malchus. Then said Jesus unto Peter, Put up again thy Sword into his place, for all that take the Sword shall perish with the Sword. Thinkest thou that I cannot now pray unto my Father, and he shall presently give me more than twelve Legions of Angels? The Cup which my Father hath given me, shall I not drink it? But how then shall the Scripture be fulfilled that thus it must be? And he touched his Ear, and healed him. In that same hour Jesus answered and said unto the Chief Priests and Captains of the Temple, the Elders and the Multitudes which were come to him, Are ye come out as against a Thief, with Swords and Staves for to take me? I was daily with you, teaching in the

Tem-

Temple, and ye stretched forth no hand against me, and ye took me not; but this is your hour and the power of darkness. But all this was done that the Scripture of the Prophets might be fulfilled. Then all his Disciples forsook him and fled. Then the Band, and the Captain, and the Officers, took Jesus and bound him. St. Matth. 26. St. Mark 14. St. Luke 22. St. John 18.

A Prayer for Tuesday Morning.

Blessed Lord, my gracious Saviour and Redeemer Jesus, King of Kings, and Lord of Lords, thou art fairer than the Children of Men, upon thee the Angels look, and behold, and wonder: What am I, O Lord, that thou who fillest Heaven and Earth shouldst descend, and desire to dwell with me who am full of nothing but folly and infirmity, misery and sin, shame and pollution. I confess, O God, when I consider thy Greatness and my meanness, thy Purity and my Uncleanness, thy Glory and my Vileness, I think it to be great Presumption that I should approach thy sacred Presence, and desire to partake of thy Sacrament, and to expect thy Grace, and to hope for a part of thy Glory; but when I consider thy Mercy, and thy Wisdom, thy Bounty,

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and

and thy goodness, thy readiness to forgive, and thy desire to impart thy self to thy Servants, then am I lifted up with hope, then I come with Boldness to the Throne of Grace; even so, O Lord, because thou hast commanded it, and because thou lovest it should be so; O therefore blessed Saviour, who didst for our sakes take upon thee our Passions, Weaknesses and Sufferings, who wert hungry after the Temptation of the Devil, weary and thirsty when thou didst discourse with the Woman of *Samaritania*, who didst weep over *Lazarus*, wert afflicted in the Garden, and betrayed by *Judas*, be pleased to receive an afflicted, polluted Soul into thy care and conduct. O let me imitate the constant Resolution of my blessed Saviour, that nothing may deter me from this Duty and Service, who when his Enemies came against him with Swords and Staves, went forth to meet them, and though by casting them to the ground by a Word of his Mouth, he demonstrated how easily he could have escaped their hands, yet suffered the Traytor *Judas* to kiss him, the Soldiers to seize upon him, and bind him, and forbid his Disciples to make resistance, being resolved to go even unto Death to bring Life and Salvation to lost Mankind. Therefore blessed Saviour

who

when I shall take thy Body and Blood, and thereby renew my Covenant to walk with thee ; let me by thy grace and help, resolve to live to thee all my Days, that as thou art my Saviour, thou mayst also be my Lord, and since thou hast loosed the Bonds of Sin and Satan wherewith I was held, by being bound for me, let mine Iniquities never more have Dominion over me, but let me resign my self, my heart, and my affections to thee my All-sufficient Redeemer, of whom I humbly desire that I may be preserved this day and for ever in thy fear and favour, and conclude my imperfect Petitions in thy most holy Name and Words, saying, *Our Father, &c.*

A shorter Prayer for Tuesday Morning.

Most mighty God and merciful Father, who according to the multitude of thy mercies dost put away the Sins of those that truly repent, and remember them no more : Open, O Lord, I beseech thee, the Eyes of thy Mercy upon me thy most unworthy Servant, who earnestly and heartily desire pardon and forgiveness of all my Sins, Offences and Transgressions; the number of which exceed the ordinary expectation of mercy; I have abused thy Benefits

and Blessings: I have not dreaded thy Punishments and Judgments, but have neglected the means of my own Salvation; if thou shouldst therefore be extream to mark what is amiss, and take vengeance of my sins, I were as dust before the Face of the Wind, and in justice might be swept away to the place of everlasting Torment. But, O Lord, with thee there is Mercy that thou mightest be feared. Thou art a God of all Comfort and Consolation, a Merciful, Loving and Gracious Father, ready and willing to forgive all penitent Sinners who are truly sorrowful for their Sins; in the name therefore of Jesus Christ my blessed Redeemer, I humbly prostrate myself before the Throne of thy Mercy-seat, beseeching thee to forgive and forget all my Transgression; and when I am about to approach thy holy Altar, for the easing and refreshing of my Soul, wearied with the Burthen of my Iniquities, wash me from all my pollutions, renew a right spirit within me, and graciously direct me that with a reverend and awful fear of thy Majesty, all the faculties of my Soul and Body may be intent rightly to apprehend, and joyfully to receive this Blessed Food, and Bread of Life, this heavenly and wonderful Mystery, and that by the

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for Tuesday.

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Grace I may obtain the virtue, fruits and benefits of the Sufferings of my Saviour, the remission of all my sins, and everlasting Salvation, through Jesus Christ our Lord, with whose most blessed Prayer I conclude my weak Desires ; saying, *Our Father, &c.*

Sacramental Contemplations on our Blessed Saviour's being betrayed by Judas.

I.

A *Rise and let us be going.* Blessed Saviour whither wouldst thou go ? Wouldst thou fly from them that came in multitudes against thee ? If thou hadst fled from thy Sufferings, we had all been overtaken by the Wrath of God, and everlasting Sufferings. *Arise, let us go hence.* Holy Jesus, whither was thou hastening ? Whither, but to meet thy bloody Enemies, who came full of Rage against thee ? We find, dear Lord, that all thou didst endure in the Garden, did not at all alter thy intention of suffering in our stead, that though thou hadst been in a bloody Agony, yet thou wert resolved to go unto death to bring us to Life, and wast indeed willing to give thy self, thy body, soul and blood, a Ransom for undone and lost Sinners ; for when

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the Traytor *Judas* was at hand, thou wast in haste to be going out to meet him, and that cursed Crew who came along with him.

II.

WHEN I consider the Deceit of the Heart of Man, when I remember how *Judas* did betray thee, and all thy Disciples did forsake and leave thee, Lord, what am I that I should promise and resolve to continue with thee? By their Example I am warned to put no confidence in my self; but though I now stand firm in thy Truth, yet have I cause to fear and tremble, lest I fall. Resting therefore on thy Grace, trusting to thy Promises, and hoping for thy Spirit to enable me, I resolve to take thee for my Saviour, and to acknowledge thee for my Lord and King. And since thou hast loved me, and given thy self for me, I humbly implore, that thou may have a heart to love thee, and to live to thee in a constant and sincere Obedience. So help me, O my blessed Saviour and Redeemer.

III.

WHO can conceive what insulting Words, what abusive Actions were said and done toward our dear Lord and Master

Master as they went along, compassing him about like Bees that night from the Garden to the City? Some being malicious Pharisees, others flagitious Soldiers, with a mix'd multitude of the baser sort of People, all full of wrath and rage against the innocent Son of God, and who was like a Lamb among an Herd of devouring Wolves, where every one doubtless without controul, uttered and acted what their envious minds suggested. Methinks I see Judas rejoicing among them, that they had now secured him, in hopes of his promised reward when he came into the City for being their treacherous Guide and Captain. Methinks I see the Soldiers triumphing in their Victory, reproaching their Prisoner, and hastening him forward, that they might receive their pay as soon as they had done their work. Others of his unreasonable Enemies (we may suppose) push and beat their innocent Prisoner, others mock and scoff, upbraiding him that though he cast them to the ground, yet they arose again and prevailed against him, and now say they, We will carry him before the Council and the Judge, and afterwards to the place of Execution. Thus as the Philistins insulted over *Sampson* after they had surpris'd him, whom they bound, and

B 5

made

made themselves sport withal ; so these wicked and ingrateful Jews made pastime in affronting the blessed Son of the glorious God, as they brought him from the Garden to the City.

IV.

AS treacherous *Joab* dealt with innocent *Amasa*, when he said unto him, Art thou in Health my Brother? Taking him by the Beard with the right-hand to kiss him, and at the same time smote him with the Sword in his left-hand under the fifth Rib, and killed him; so *Judas* dealt with thee our dear Redeemer, who out of love and tenderness came from Heaven to make Peace betwixt God and Man: How wicked was the Hypocrisy of that Traytor, who cried out, Rabbi, or Master; as if he should say, the Soldiers and Chief Priests are come with Swords and Staves, and a great Multitude, but thou art able to save thy self, thou art mighty to help thy self; and to counterfeit the greater affection to our Saviour. *St. Mark* observes he used the same word twice, Rabbi, Rabbi: As *David's* Passion for *Absalom* was so extream that it caused him to double his affectionate Expressions, and cry out, O *Absalom* my Son

my Son! So this treacherous Man comes to our Lord, and seems exceedingly surprised, crying out, Master, Master! But what said he else to him; did he tell him, I am come to discover thee to the Soldiers, and deliver thee up to them? I was indeed one of thy Disciples, but now I am joined with thy implacable Enemies? This indeed was in his Heart and Mind, but his Salutation founded otherwise, and signifies, God save thee, or rejoice, or farewell, a usual Salutation among Friends wishing well to each other: How wickedly then did *Judas* dissemble with his Lord, that when he came on purpose to betray him to the *Jews*, he should greet him with so pleasing a Salutation, as to say, Master, Master, I wish thee well: O the Impudence of a Man who hath given himself up to Iniquity, who when he came to deliver up the Blessed Jesus to Murderers that thirsted after his Blood, and could not but be sensible that Christ by his Omniscience did foreknow it, and had told him of it, yet had the confidence to say to his very face, Master, Hail, I wish thee well.

V.

JESUS said to *Judas*, Friend, wherefore art thou come, betrayest thou the Son of Man.

Man with a Kiss ? What ! *Judas* the Traytor, is he our Saviour's Friend ? O what Meekness and Patience doth he shew to the Chief and Leader of his Enemies ? The same word is used by the King to the Man that came to the Marriage-Supper without the Wedding Garment, and yet he ordered him to be bound Hand and Foot, and cast into utter darkness : Therefore not always made use of for real Friendship, but may sometimes denote such a Friend that might be damned as *Judas* was ; sometimes it may be applied to a long Acquaintance or Companion, though not a true and faithful Friend ; and our Lord does here intend no more but thereby to denote the ingratitude and baseness of *Judas* after so long converse with him : He had great reason to complain as the Psalmist does, *Mine own familiar Friend in whom I trusted, who eat of my Bread, hath lift up his heel against me*, Psalm 41. For it was not mine Enemy that did reproach me, neither was it he that hated me that magnified himself against me, but it was thou mine Acquaintance : So might our holy Master have thus aggravated this Treason of *Judas* ; what my long Acquaintance, dost thou betray me ? What the Servant betray his Lord, the Disciple his Master ?

A Sinner his Saviour ? This is unparallel'd Treachery, matchless Malice, and Wickedness to be abhorred by all. Dost thou betray the Son of Man ? Thou who hast heard me teach that the Son of Man came to seek and to save lost Sinners ? Thou that hast heard me preach, that the Son of Man shall come in the Clouds with power and great glory to judge the World, and that the Father hath committed all Judgment to him, dost thou betray the Son of Man who is the Saviour and Judge of Men ? Thus our blessed Redeemer might have displayed the shameful ingratitude of Judas, who of an Apostle turned Apostate, and of a Teacher became a Traytor.

VI.

Peter put up thy Sword : How willingly did our Saviour submit himself to suffering, not for want of help or assistance, though he had but eleven Men with him, to so great a number as came against him ; for saith he, Thinkest thou that I cannot now pray unto my Father and he shall presently give me more than twelve Legions of Angels ? As if he had said, there are multitudes of Men come against me, and Legions of Devils surround me, but besides

sides my own power, whereby I could destroy them all, and deliver my self out of their hands, as I have demonstrated already, when only by speaking a word I made them go backward, and fall to the Ground. I could likewise have an Army of Angels who would soon disperse and destroy all my Enemies. I had twelve Disciples, one of them hath now betrayed me, and eleven of you are yet with me, but instead of twelve, I could presently command more than twelve Legions of Angels: It is not then for want of power in my self, nor help and assistance from Heaven, that I am thus in Bonds; but I voluntarily, in obedience to my Father's Will, and for the Redemption and Salvation of all sincere Christians, suffer all this to be done unto me. Therefore, ye my Disciples, let them alone, and thou *Peter* put up thy Sword into its sheath, for this is a time not for your fighting for me, but of my suffering for you.

VII.

REfect upon thy self, O my Soul, and consider whether thou hast not sometimes betrayed thy blessed Redeemer, even with a false and counterfeit Devotion. Hast thou not too often pretended God's Glory when thou hast sought thy own? And seemed to be zealous for Religion

when

when it was only thine own private Interest thou didst aim at? Hast thou not professed love to the holy Jesus, when at the same time thou hast unworthily affronted him? Hast thou not drawn nigh to him with thy Lips, when in thy Conversation thou hast denied him? Hast thou not told him sometimes that thou repentest, when thou hast been loth to part with thy darling bosom sins? Hast thou not maintained thy League with sin, while thou hast pretended by thy worshipping the Son of God, that this League was broken and dissolved? What Perfidiousness! What Treachery! What Dissimulation hast thou been guilty of, canst thou think of it, and not be concerned?

VIII.

AND *Jesus touched his ear and healed him.* What an excellent pattern hast thou here, O my Soul, of doing good for evil. Yet how backward hast thou been to this great Duty? How hast thou studied, or wisht for revenge upon the least affront or injury, whether real or imaginary? What a stranger hast thou been to loving thy Enemies, and doing good to them that have hated thee, as if thy Saviour had neither shewn thee an example, nor given any precept concerning it? And yet thou hast pre-

pretended to be a Christian, but wherein hast thou done more than others? Wherein hast thou exceeded the Righteousness of the Scribes and Pharisees, nay of Heathens? If thou dost good to them that do good to thee, what thanks hast thou? For Sinners do the same.

IX.

BUT *this is your hour and the power of darkness.* Darkness indeed must have very great power where it can incourage Men to fight against God: and O my Soul, hast thou not found such a thing as darkness in thy Understanding, and such darkness hath made thee to resist God's holy Spirit, and sin against God with a stiff neck, and with an high hand? What gross conceits hast thou harboured of Almighty God! How hast thou sometimes thought him to be altogether such a one as thy self? And when thou hast obstinately continued in walking after thine own Heart in despite of all that can be alledged to the contrary, hast thou not fought against thy great Creator and blessed Redeemer? How ignorant hast thou been of the ways and nature of God! Nay, how pleasing hath that Ignorance been to thee! How hast thou rejoyced in it, and thought thy self wise for talking at random of Almighty God,

God, as blind Men do of Colours? If this was not to be under the Empire of darkness what could deserve that Name?

H Y M N S.

I. **L**ORD to a sinner Mercy show,
Which since in thee so infinite,
Let all thy Streams of Mercy flow,
And purifie me in thy sight.

O wash thou my polluted Soul,
O cleanse me from all wicked Deeds,
That to my self appear so foul,
My Heart in true Contrition bleeds.

My Sins unmask'd before thee lye,
Who have deserv'd thy wrath alone,
Which I confess to testifie
Thy Truth, and make thy Justice known.

In sin conceiv'd, brought forth in sin,
Sin suck'd I from my Mother's Breast;
Thou lov'st a Heart sincere within,
Where Wisdom is a constant Guest.

Blot out my Crimes; O separate
My trembling Guilt far from thy view,
A clean Heart in my Breast create;
A mind to thee confirm'd renew.

Cast me not from thy Presence, Lord,
Do not thy holy Spirit withdraw,

But

But thy Life-quickning Grace afford.

Inlarge my Will t' imbrace thy Law.

*O feed me with thy heavenly Food,
Direct me always in thy ways ;
O my Redeemer do me good,
That I may still thy Mercy praise.*

II. **L**O Christ is sacrific'd for us,
Our Passover from Heaven ;
Now therefore let us keep the Feast,
Not with old lumps of Leaven.

*Who eat and drink unworthily,
Their Condemnation earn,
Because they want a spiritual Eye
His Body to discern.*

*Our Hearts with care examined,
Let us be stirred up,
To eat of his Celestial Bread,
And drink this holy Cup.*

*As often as we eat this Bread,
And drink this sacred Wine,
We shew our Saviour's Death until
He come the second time.*

A Prayer for Tuesday Evening.

MOST glorious and for ever blessed
Lord God, thou art, and there
none like unto thee either in Heaven or
in Earth ; Thy Wisdom is Infinite, thy
Power

Power irresistible, and thou art of purer Eyes than to behold the least Iniquity with approbation : It is of thy unspeakable Mercy that I am not long ago consumed. I blush and am ashamed when I lift up mine Eyes unto the divine Majesty ; I do in all humble Reverence prostrate my self before thee, and implore thy gracious Favour in the name and mediation of Jesus Christ the Righteous, who ever lives to make intercession for those that come unto God by him : I do acknowledge thy many mercies towards me ; I received my Being and my Breath from thee, and have been sustained by thee ever since I was born. Thou hast preserved my Feet from falling, and my Soul from Death : My Life and Health, my Liberty, and all the Comforts of my Life, are intirely owing to thy gracious Goodness and Bounty. But above all thou art to be acknowledged for thine inestimable Love in the Redemption of the World, by our Lord Jesus Christ, for the means of Grace and the hope of Glory. Thou hast given thy Son to suffer all manner of indignities and affronts, to be betrayed by Judas, and at last to die for me. Thou hast revealed thy gentle and holy Laws to direct and guide me : hast promised thy Spirit to assist me, and
pro-

propounded eternal Life to encourage my Endeavours. I have been received into thy Church by Baptism, and promised and professed Obedience to thy holy Laws. But notwithstanding all these Obligations to sincere and universal Obedience, I have many ways offended against thy divine Majesty. I have not honoured thee as my Creator, nor loved thee as my Father, nor obeyed thee as my Sovereign Lord and Master. And whereas I have been very sensible of the kindness shewed me by my Fellow Creatures, I have had but very little Sense of the innumerable and undeserved Favours which thou hast heaped upon me from time to time. I have sinned against thee in thought, word, and deed, even after the clearest light and knowledge, after the most dearing Mercies and Favours, after the most solemn Vows and Promises of Obedience, and the most awakening Judgments. I have sinned under sufficient means of Grace, and after many Experiences of the evil of departing from thee. I have contemned and despised thy Divine Majesty, and suffered my self by any easie and small Temptation to be drawn away from thee the Fountain of my Life and Happiness, and the great Lover of Souls. Lord look down from Heaven with an Eye

of pity and compassion upon me a wretched Sinner. I am less than the least of thy Mercies, and am vile in my own Eyes, I beseege thy pardon and forgiveness for Christ his sake, who came into the World to seek and to save that which was lost. In a deep sense of the wickedness of my former life, and the hainous nature of my Offences, I do approach unto thy Divine Majesty with my full purpose of amendment of Life. I trust in thy Mercy, O Lord, through Jesus Christ, and do with all possible thankfulness keep in memory his precious Death. And being very sensible how much I stand in need of thy mercy, and the forgiveness of all my sins, and of the aggravations which have attended 'em, I do declare that I do forgive all mine Enemies, and that I come before thee with sincere and universal Charity to all Mankind. Search me, O Lord, and try my Heart, and lead me into the way Everlasting. I am coming to thy holy Table to renew the Covenant with thee which I have broken, I am unworthy of the Crumbs which fall from thence. But most gracious Lord, look upon me in Christ Jesus: Help me that I may attend upon thee without distraction. Work in me all those holy and heavenly Dispositions which may render me fit for that Service. Grant that

that I may come before thee with lowly thoughts of my self, and the most raised apprehensions of thy Love in Christ Jesus; strengthen my weak Faith, perfect my Repentance, confirm my Resolutions of Amendment, and enlarge my Charity: Grant that I may receive Christ Jesus my Lord, and that I may walk in him; that I may partake of the Benefits of his death, and of the fruits of his Intercession at thy Right-hand. I most humbly beseech thee not only to pardon all my past Sins, and to speak peace unto my Soul, but that thou wouldst renew my Nature, and write thy Laws upon my Heart. Enlighten my dark Mind, rectify my crooked Will, sanctifie my depraved Affections, and purifie all the Thoughts and Intentions of my Heart, and grant that for the time to come, I may forsake every evil way, and purifie my self as thou art pure. Keep me, O Lord, for the time to come, from every thing that is hurtful to me, or displeasing to thee; from the excesses both of care and fear; from Snares and great Perplexities, from carnal Desires, and brutish Inclinations, from covetousness and hatred, from envy and pride, from vanity and dissimulation, murmuring and discontent. And make me stedfast in Justice and Charity, Humility

ility and Meekness, in Purity of Heart,
 heavenly-mindedness, and sincere Devo-
 tion. And to these holy ends vouchsafe
 the presence of thy Spirit, and power
 of thy Grace, and endue me with heaven-
 ly Wisdom, and preserve and defend me
 this Night and for ever; and all this I beg
 for the sake, and in the Mediation of Jesus
 Christ; in whose most perfect Form I fur-
 ther pray, *Our Father, &c.*

A short Prayer for Tuesday Evening.

MOST merciful God and Father, I
 thine unworthy servant render to thy
 Majesty humble Thanks, that it hath plea-
 sed thee, notwithstanding all my former
 sins and unworthiness, to invite me to this
 blessed Banquet, which thou hast ordained
 for the strengthening of my weak Faith,
 and for the remembrance of the Death of
 thy blessed Saviour: Give me Grace, I be-
 seech thee, to put on the Wedding Gar-
 ment, and, since thou hast commanded me
 to examine my self, let me seriously con-
 sider and review my Life and Actions, and
 how I am prepared for so weighty an Acti-
 on; I desire to do this, O Lord, help my
 weak Desires, and give me Power to live
 more exactly than I have done. I confess,

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O Lord, I am by nature a Child of wrath as well as others, give me therefore a true and lively Faith, that I may be spiritually joined to thee by the visible signs of Bread and Wine, and so cleanse my Soul that thou mayest take up thy Habitation within me. I know, O Lord, that I am utterly unworthy of this great blessing : but for thy names sake thou hast bestowed upon me, and hast shewed me this great Salvation ; not sparing thine only begotten Son, whom thou didst send into the World, made of a Woman, who endured the reproaches and contradictions of sinners, and was betrayed by one of his own false Disciples, that in him thou mightest receive a full Satisfaction for all my Sins. When I present my self therefore before thee at thy Table, restrain, O Lord, I beseech thee, my wandering and idle thoughts, & let them be seriously fix'd on the Death of my Saviour, let me consecrate my self for ever to his Service, who hath vouchsafed to be a Sacrifice for me, and grant that when I see Bread and Wine on the Table with my bodily Eyes I may with the Eye of my Soul behold Christ on the Crolls, and when I look upon the Wine poured out in the Vessel, I may consider how Christ's Blood was poured out for my Sins ; and as I receive this Bread and Wine for bodily sustenance, so cause me I beseech thee to feed on the Body and Blood of our Lord and Saviour, that it may be real Nourishment to my Soul ; preserve me this Night, and forever, in thy Fear and Favour, through Jesus Christ Amen. *Our Father, &c.*

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Sacramental Preparations FOR

Wednesday.

III. Our Saviour falsely Accused, Smit-
ten, Buffeted, and Spit upon, before Caiaphas the High Priest.

The History.

THEN they took Jesus, and led him away to Annas first, for he was Father-in-law to Caiaphas, which was the High Priest the same year : Now Caiaphas was he which gave Counsel to the Jews, that it was expedient that one Man should die for the People ; and they brought him unto the High Priest's House, where all the Chief Priests and Scribes, and the Elders were assembled. Now Peter sat without in the Palace, and there cometh the Damsel that kept the Door, and when she saw Peter as he sat by the Fire warming himself, she earnestly looked upon him, saying, Art not thou also one of this Man's Disciples ? and he denied him before them all, saying, Woman, I know him not, neither understand I what thou sayest, and he went out into the Porch, and another saw him, and said unto them that were there, This Fellow was also with Jesus of Nazareth, and Peter denied with an Oath, and said, I am not, I do not know the Man.

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Again,

Again, one of the Servants of the High Priest (being his Kinsman) whose Ear Peter cut off, saith, Did not I see thee in the Garden with him? Then began he to curse and to swear, saying, I know not this Man of whom you speak, and immediately while he yet spake the Cock crew. And the Lord turned and looked upon Peter, & Peter remembered the word that Jesus said unto him; before the Cock crew twice, thou shalt deny me thrice, and he went out and wept bitterly. The High Priest then asked Jesus of his Disciples and his Doctrine; Jesus answered him, I spake openly to the World, I ever taught in the Synagogue and in the Temple whither the Jews always resort, and in secret have I said nothing. Why askest thou me? Ask them that heard me what I have said unto them, behold, they know what I said. And when he had thus spoken, one of the Officers which stood by, struck Jesus with the Palm of his Hand, saying, Answerest thou the High Priest so? Jesus answered him, If I have spoken evil, bear witness of the evil, but if not, why smitest thou me? Now Annas had sent him bound unto Caiaphas the High Priest. Now the Chief Priests and Elders, and all the Council sought false Witnesses against Jesus to put him to death, and found none; for many bare false Witness against him, but their Witness agreed not together. At the last there arose two false Witnesses, who coming, bare false Witness

With

Witness against him, saying, We heard this Fellow say, I am able to destroy this Temple of God that is made with hands, and in three days I will build another made without hands. But neither so did their Witness agree together. And the High Priest stood up in the midst, and asked Jesus, saying unto him, Answerest thou nothing? What is it that these witness against thee? But Jesus held his peace. Again the High Priest said unto him, I adjure thee by the Living God, that thou tell us whether thou be the Christ the Son of God. And Jesus saith unto him, Thou hast said that I am: Nevertheless I say unto you, Hereafter shall you see the Son of Man sitting at the right hand of power, and coming in the Clouds of Heaven. Then the High Priest rent his Cloaths, saying, he hath spoken Blasphemy, what further need have we of Witnesses? Behold ye have now heard his Blasphemy: What think ye? And they all condemned him and said, He is guilty of death; and the Men that held Jesus spit in his Face, and buffeted him, and when they had blindfolded him, they struck him on the Face, and the Servants struck him with the Palms of their Hands, saying, Prophesie unto us thou Christ who is he that smote thee? And many other things blasphemously spake they against him. St. Matth. 26. 27. St. Mark 14. 15. St. Luke 22. St. John 18,

A Prayer for Wednesday Morning.

O My Saviour Jesus Christ, holy and eternal God, although I am unworthy to come to thee by reason of mine innumerable Offences committed against thy great Goodness ; yet, O Lord, give me Faith to trust in thy great Kindness, who for the sake of lost Mankind was contented to come from the bosom of the Father, to be arraigned by wicked Men, to be falsely accused, to be buffeted, spit upon, smitten, and abused by thy ingrateful Adversaries, yea, and the more to aggravate thy Sorrows, wast forsaken by some, and denied by others of thy Disciples: All this and much more which thou didst willingly suffer for miserable Sinners, doth sufficiently declare that thy Pity and Mercy is infinite, and that thy tender Compassions can never fail toward a repenting Soul ; in assurance whereof, I humbly desire to receive thy most blessed Body and Blood, and to come as a sick Creature to thee, who art Health and Life ; I present my self unclean to thee who art the Well-spring of Grace and the Fountain of Eternal Purity ; I come blind with ignorance to thee who art ever lasting Light. I come needy of strength to thee who art the King of Heaven and Earth

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Earth; naked of Works to thee who art the only Author of Grace; comfortless to thee for help and succour, for without thee there is no consolation, and being evil in my self, I come to thee that art all Goodness, humbly intreating thee to heal all my infirmities, and wash away my Sins and filthiness, to enlighten my blindness, and to reduce me back again to the right way: have mercy upon me, O Lord, and give me the light of thy Grace who am thus buried in sin, that I may receive thee the true Bread of Life with such purity of Soul, and contrition of Heart, with such penitential Sorrow, and yet with such spiritual Joy and Gladness, with such Love, Devotion and Thankfulness, as may best beseem so sacred a Mystery. O sweet Saviour, be not displeased that I am a poor Sinner, with an unclean Heart, desire to approach unto thee, and to draw near to thy Holy Table, to receive thy precious Body in Sacramental Bread and Wine. Remember, O merciful Lord, that thou didst not put back the sinful *Mary Magdalen*, being penitent from kissing thy Feet; O despise me not, neither put me away as unworthy from receiving thy Body and Blood in thy Blessed Sacrament; Grant me, O Lord, such true sorrow for my Sins, as causeth Re-

penitance to Salvation, that my wickedness may be washed away in the Blood of thy dear Son, and my Conscience thoroughly purged from evil works, that I may with a pure Heart receive this holy Ordinance, and by thy goodness obtain everlasting Life with all the holy Saints in the Glory of Heaven; and in the mean time, while I continue in this mortal Life, grant that I may be so replenished with the graces of thy good spirit, that no doubting nor infidelity, no impenitence nor affection to sin, no impurity or irreverence may make me unworthy of thy glorious approach. Feed my Soul, O Lord, with Bread from Heaven, fill me with charity, conform me to thy Will in all things. To me belongs nothing but shame and confusion of Face, but to thee belongs Mercy and Forgiveness, tho' I have Rebelled against thee; be pleased therefore to give me remission of all my iniquities, and by stedfast Hope, firm Faith, and perfect Charity, let me daily so increase in Vertue, that I may at last attain the happy fruition of thy Glory in the Kingdom of Heaven, where I may see thee face to face, sitting at the right hand of God; preserve me this day from all perils both of body and soul, & let me always live in thy fear, that so I may die in thy Favour.

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These poor Petitions I humbly desire thee to grant in and through the Merits of Jesus Christ, in whose most holy words I continue to pray, *Our Father, &c.*

A shorter Prayer for Wednesday Morning.

GRACIOUS and merciful God, who didst send thy dearly beloved Son into the World for the Redemption of lost Mankind, who was mocked, smitten, abused, brought before Rulers, and at last suffered a painful and shameful death upon the Cross for the Salvation of Sinners, for his sake have Mercy upon me a great Transgressor of all thy holy Commandments : Thou hast called all those that are weary and heavy laden with their sins to come unto thee, thou hast invited all those that hunger and thirst after thy Kingdom, and the Righteousness thereof, to come to thy Table to tast of thy Supper, and hast promised that thou wilt satisfy them. In assurance of these Promises, I desire to come to thee, blessed Lord Jesus, beseeching thee to ease, refresh and satisfie me with thy Mercy. Let my Soul hunger and thirst after thee and thy Salvation. I confess that my Iniquities have made me unworthy of my daily Bread, much more of this Manna, of this

C 4

Bread

Bread of Life that came down from Heaven. I confess I am not prepared according to the Preparation of thy Sanctuary, yet since I desire to set my Heart to seek thee, O God, be merciful unto me, and though I cannot bring with me a clean heart, for who can say his Heart is clean? yet I desire to present a contrite Heart, and a broken Spirit; despise not, O God, this Sacrifice. As for the sins that I have committed against thee, cast them, O Lord, into the bottomless Sea of thy Mercy, bury them in thy wounds, wash them away in the Blood of that immaculate Lamb Christ Jesus, and sprinkle my Conscience with my Saviour's Blood, that being cleansed from dead works, I may serve thee the living God in Righteousness and true Holiness all the days of my Life, that so this blessed Sacrament may be a means to quiet my Conscience, to increase my Faith, to inflame my Charity, to amend my Life, to save my Soul, and to assure me that I am of the number of those blessed Ones, who shall eat at thy Table, be called to the Marriage Supper of the Lamb, and received to thine everlasting Glory, through the merits of thy Son Jesus my only Lord and Saviour, who hath commanded me to pray, *Our Father, &c.*

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*Sacramental Contemplations on our Saviour's
being falsely accused, smitten, buffeted, and
spit upon before Caiaphas.*

I.

Great were the abuses offered to thee
my blessed Redeemer, when thou wast
brought before the High Priests, Scribes,
Pharisees, and Elders, and all for my sake;
what therefore shall I render to thee, O
my Saviour, for thy Mercy and Kindness
to the Sons of Men? Instead of bringing
Accusations against our Lord, they asked
him ensnaring Questions of his Disciples,
and his Doctrine; the first it is probable they
propounded, because they saw all had for-
saken and fled from him, and if Christ had
said, one of them had betrayed me, ano-
ther had denied me, and all have deserted
me, this might have given an occasion of
scorn and derision to them, therefore he
left this unanswered, that we might be in-
structed in some cases and places not to re-
veal the Infirmities of others, when it may
occasion a scandal to our Christian Pro-
fession. Besides, it may be our Saviour
knowing the fear and weakness of his Dis-
ciples at that time, and their unprepared-
ness for suffering, though he suffered him-
self, was unwilling they should be ques-

tioned or inquired after, which may likewise teach us, that tho' we suffer our selves, yet we should as much as possible avoid bringing others into the same afflictions. As to his Doctrine, being sensible they enquired not with a desire to learn, but to cavil, as if he only answers in the general, and refers them to those that heard him preach.

II.

THESE malicious Adversaries to our dear Lord proceed yet farther, for one of their Officers struck him with his Hand, and that, as some Ancients affirm, with such force and malice, that the violence thereof struck out some of his Teeth, and caused the Blood to gush out of his Mouth and Nostrils. O the impenitency of Mens Hearts, the impudence of Sinners thus reproachfully to abuse him who was the true Eternal God ! Thou wicked Wretch, what furious haste was this ! If God had been so quick with thee as thou wast with his Son, how would Divine Vengeance have crush'd thee into nothing ! Did the very Officers confess that he spake as never Man spake, and yet when he now only appeals to those that heard him, dost thou smite him on the Face ? O the wonderful Patience of our Blessed Saviour, who when this mean Fellow struck him,

him, answered meekly, though he could immediately have struck him dead ! Gracious Lord, thou didst but speak, though he struck, though thou couldest have made him feel the Power of thy Wrath in some signal Judgment : Thou couldest have made that hand of Violence to wither away that offered thee such injustice, but thou didst return melting words for Blood-shedding Blows. Why smitest thou me ? What Eye can read, or Ear hear these Words, and not admire thy wonderful Forbearance, and abhor his wicked Fact ? Thou a Sinner smite thy Saviour ; Thou a Child of the Devil smite the Son of God ! Thou smotest Jesus without cause ; and though this was the time of his suffering, yet if thou didst die without Repentance, Christ the Judge will make thee feel the deserved Strokes of his revenging Justice to all Eternity.

III.

OUR Blessed Lord being absolutely innocent, his implacable Enemies were forced to seek out false Witnesses against him, who yet disagreed among themselves ; they aimed at his precious Life, they thirsted for his Blood, and knowing the Laws of *Moses* required two Witnesses, they sought for many to wit-
ness

ness against him, but amongst them all there was no sufficient Proof even in the Judgment of these unjust and bloody Judges. Now this was an aggravation of his Sufferings, to be accused of Things which he never said nor did, of which *David* complained, false Witnesses are risen up against me, and such as breath out Cruelty : They laid to my Charge things that I knew not, *Psalms* 34. 11. But thus did our blessed Saviour suffer, having many false Accusations brought against him, that we might be delivered of those true ones which might have been deposed against us by many faithful Witnesses. The Laws of God would bring strong Evidence against us as Transgressors thereof : Our own Consciences would accuse and bear true Witness to our Conviction : The holy Angels could have come in as Witnesses against us for our many Iniquities : All the Creatures of God which we have abused and used in a sinful manner, would have witnessed against us : The Devil himself, though a false Accuser, yet in many things might have truly charged us with great Enormities. Lastly, God himself was a witness against us without exception, or suspicion, or partiality toward any. He is an Eye-witness of all our

our sinful Thoughts and Actions, and an Ear witness of all our vain and idle words. Thus all these Evidences could bring an heavy Charge against ungodly Men, but our Lord did suffer the unjust Charges of false Witnesses, that those who repent and believe his Gospel, might not be condemned when they are judged, because, though the Witness be true against them, yet he hath satisfied for their Sins.

IV.

THE Malice of his Enemies proceeds yet farther; in the same Court our blessed Lord is accused to be a Blasphemer; for what? For saying he was the Son of God; but O ye hasty Judges! Why did you not answer the Scriptures that he alledged out of the Prophets? Why did you not consider the Works he had done, which confirmed the truth of his Assertion? But being resolved to take away his Life, they think there was no need of further witness, but pretend his own Confession is sufficient. Our Heavenly Father out of our own Mouths hath enough to accuse us of, both as to Words and Works; and when our Jesus was to suffer for our sins, those that judged him pretended to have enough from his own Mouth, (in which there was no guile nor in-

iniquity) for which they so deeply charge him, and proceed against him; I fly therefore, O blessed God! to the Merits of thy dear Son, for Remission and Pardon of all my Sins.

VI.

Accounting him guilty of Blasphemy they proceed to pass Sentence of Death upon him who was the Lord of Life. O monstrous Sentence! O cursed Council! what, not one Man among them all to declare for the innocent Jesus! but he was condemned, that we poor Sinners might be justified: Their Rage still increases against him, they spit in his Face, Blindfolded, Buffeted, and struck him on the Face: O the barbarous Rage of Men against the harmless Lamb of God! Alas my Soul! where dost thou see and find thy Saviour? Didst thou ever view such a Spectacle as is now by Faith presented to thy view? Behold sinful Men upon the Bench, and the God of Heaven standing at the Bar, the Judge of all Men judged by the worst of Men; the spotless Son of God arraigned before the polluted Sons of Men. Never surely, from the beginning of the World to that time, nor since, were there such Judges sitting upon such a Prisoner.

VI. Nei-

VI. **N**either was it the least of the sufferings of our blessed Redeemer to be denied by one of his chief Disciples; *Peter* who in the beginning of the Night confidently assured him that he would go to Prison, and die for him rather than deny him; *Peter* who in the Garden among so many Soldiers drew his Sword in defence of his Master, yet this valiant *Peter* being only charged by a silly Maid is filled with fear, and utterly denies him; yea, affirms with an Oath, he was so far from being his Disciple, that he never saw the Man in his Life. Learn O my Soul from hence, not to put confidence in thy own Strength, or in Grace already received, but while thou standest, fear and tremble lest thou fall: Avoid all vain-glorious boasting of thy own constancy above others, and be not high minded, but fear.

VII. **A**ND the Lord turned and looked upon *Peter*. How often hath thy blessed Redeemer, O my Soul, looked upon thee, and thou hast turned away thine Eyes from him? He hath looked upon thee in his Word, and yet thou hast not minded him; in the Holy Sacrament, yet thou hast taken no notice of it! In thy Afflictions, and yet thou hast not seen him! Hadst thou observed his Looks, thou wouldst

wouldst have remembred his Sayings, and his Precepts, and have been obedient to them. Perhaps thou hast remembred his Words, but thou hast not considered the Sense of them, or if thou hast, yet thou didst not believe that they did belong to thee. O how willing hast thou been to transfer thy Sins from thy self to others! What would not the damned in Hell give for such a gracious look of Jesus as thou hast sometimes had! And canst thou make light of that which those unhappy wretches would prize at such a mighty rate!

VIII.

AND Peter *went out and wept bitterly.* What a blessed Sight O my Soul was this, to see a penitent Sinner weep? How hard-hearted has thou been under thy Sins? Thou canst weep for the loss of a Father, and canst not thou weep at the Remembrance that thy Father and Redeemer died for thee? Thy Sins are as great as other Mens, why shouldst thou not weep as other Men? shouldst thou drop into Hell, thou wouldst weep Day and Night, and shouldst thou not weep now to prevent those unprofitable Tears? Alas my Soul! Thou hast made thy self merry with thy Sins, how is it possible thou shouldst

for Wednesday.

55

shouldst weep for them? O think what thy Master hath said, Blessed are they which weep and mourn now, for they shall rejoice at the last, and general day, when all must give an account of all they have done in the Body, whether good or evil.

H Y M N S.

I. **M**Y God, my Rock, regard my Cry,
Lest I unheard like those that die,
In shades of dark Oblivion lye.

To my ascending grief give ear,
When I my Hands devoutly rear
Before thy mercy-seat with fear.

He hears!. His Name be magnify'd,
My Strength's secur'd on every side,
Since all my hope on him rely'd.

These Seas of Joy my Tears devour,
My Songs shall celebrate thy Power,
O thou that art to thine a Tower.

O thou my strong deliverance,
Thy People, thine Inheritance,
Bless, feed, preserve and still advance.

II.

LO Christ hath suffered once for all,
The Just for wicked Men,
That he might bring us unto God
Now reconcil'd again.

A Man of Sorrows sure he was,
And he hath born our grief,

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Mean while we hid our Face from him,
And gave him no relief.

A greater love than this have none,
Nor none can comprehend,

Than that a Man should Stake his Life,
And lose it for his Friend.

For scarce will any die for him

That lives most righteously,

Yet haply for a special Friend

Some one might dare to die.

But God commends his Love to us,

And he commends it thus,

In that we were Enemies

Christ freely died for us.

By him therefore, let's give to God

The Sacrifice of Praise,

Fruit of our Lips ; Let us give thanks

Unto his Name always.

III. **T**HE Heavens do now retain our Lord,

Until he come again,

And for the safety of our Souls

He there doth still remain.

A Priest he is to make our peace,

An Advocate to plead,

He's a Fore-runner to possess,

To Heaven he will us lead.

Our Peace is made, our Right is gain'd,

Possessions we have,

Our Evidence is firmly seal'd

On this side of the Grave.

And

for Wednesday.

37

And quickly shall our King appear,

And take us by the Hand,

And lead us fully to enjoy

The promis'd Holy Land.

A Prayer for Wednesday Evening.

Almighty and ever living God, who by the Example of thy Servant *David*, hast taught us not to come near thine Altar till we have washed our Hands in Innocency ; and didst command upon pain of Death, that no uncircumcised Persons should eat the Paschal Lamb ; nor any who was circumcised under four days Preparation : How can I, a wretched sinful Creature with polluted hands, and an uncircumcised Heart, presume to come into thy presence, or seek to partake of that Holy Sacrament of the Body and Blood of thy Son Jesus Christ. If thou didst require *Joshua* to put off his shoes in reverence to thy holy Angel, who was present in that place, when he appeared with the Sword in his Hand for the Destruction of his Enemies ; How much more dost thou require that I should put off all Earthly Affections, before I approach that place where Christ Jesus appears to the eye of my Faith, full of sorrows and sufferings, denied by Friends, abused by Enemies

Lord,

And

mies, mocked, spit upon, smitten and buffeted by the vilest of Men, and wounded in his Hands and Side for the Redemption of lapsed Mankind. O Lord I humbly beseech thee to heal my blindness and ignorance, and to prepare my Heart to meet my Saviour here by Sacramental Grace, and to live with him hereafter in eternal Glory : I am not able, O Lord, of my self to judge my self, nor to discern the Lord's Body, and am all together ignorant how to become a worthy Receiver. I come therefore unto thee as a sick Person to his Physician, and as one unclean to thee the well-spring of Grace and Mercy ; who art so represented to my Soul in that Sacrament I desire to partake of ; the efficacy whereof I shall receive according to the proportion of the Faith wherewith I communicate. Increase O Lord my poor grain of Faith ; grant me remission of all my sins, give me a broken Heart, a contrite Spirit, and a mind hungry and thirsting after the immaculate Lamb and his Righteousness. Save me, O Lord, who am ready like *Peter* to sink in the Sea of my Sin and Misery ; and though I have not so many Tears as are sufficient to wash my Saviour's Feet, like *Mary Magdalen* ; yet with *David* let me mourn for very grief of Heart, that I have

offended

offended thee so gracious and loving a Father. O reject not my penitent Soul, who desire to return and serve thee in newness of Life. Inflame my Heart with Love and Charity toward all Men, to forgive and forget all Injuries, to pray for them that persecute me, and to do good for the evil done against me; that I may follow the steps of my holy Saviour. Let no evil Thoughts enter into my Mind, while I am preparing for this holy Action, but as *Abraham* when he went up to the Mount to sacrifice his Son *Isaac*, left his Servants in the Valley; so O Lord, when I shall come to this spiritual Sacrifice, make me to lay aside all worldly Cogitations and Dispositions, that I may wholly contemplate on the Blessed Jesus, and offer my Soul to him who sacrificed both his Soul and Body for me; and because it is not enough to lay aside my wickedness and uncleanness for a day or two, and then return like the Dog to his Vomit, and with the Sow to her wallowing in the Mire; I beseech thee therefore that my Repentance may be serious and constant, and that I may remain sober to the end, and daily encrease in Grace and Vertue, till I shall attain a Crown of Glory in the highest Heavens; And let my Soul never forget

forget the infinite love of so sweet a Saviour, who had laid down his Life to redeem me a vile Sinner ; Let me consider what Honour is vouchsafed me to be admitted a Guest at thine own Table ; and to be fed with thy most holy Body and Blood : Being therefore invited to thy blessed Banquet, give me Grace, O Lord, to put on my Wedding Garment ; Let me try and examine my Heart, and when I see Bread and Wine on the Table, let me behold Christ on the Cross, and observing the Bread broken to me, let me contemplate on Christ's Body crucified for me, and when the Wine is poured out of the Vessel, let me remember how the Blood of my Redeemer was poured out for my Sins : And as I receive this Bread and Wine for bodily sustenance, so cause me to feed on the Body and Blood of my Saviour Christ, that it may be nourishment for my Soul ; and grant that I may be partaker of thy heavenly Table hereafter : For thy dear Son's sake, who hath suffered for me, under whose protection and defence I desire to be preserved this night and for ever : And in whose most holy Name and Words I further pray, *Our Father, &c.*

Oh that I might be able to express the love and grace of thy Son Jesus Christ, who hath redeemed me from all iniquity, to himself a peculiar people, zealous of good works.

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A shorter Prayer for Wednesday Evening.

O Almighty God and most merciful Father, I am a great Sinner, & my heart is full of Iniquity. I have wilfully transgressed against thee, unto whose Eye all the Secrets of my Soul lye open, I come to thee therefore for thy Pardon and divine Assistance : Have mercy upon me, O Lord, and forgive me all the evils that I am guilty of ; give me Grace that when I shall approach the Holy Communion, I may discern the Lord's Body, and may receive it with that humbleness of Soul, contrition and reverence which becomes so high a Mystery : O Lord Jesus, who didst so humble thy self as to suffer the Reproaches & Indignities of the wretched Jews, who mock'd, abused, and buffeted thee, and all for the sake of lost Sinners ; yea, thou who didst receive Sinners, and eat with them, and art still full of the same Goodness and Mercy ; I beseech thee leave me not to my self, reject me not when I come to thy heavenly Supper, purge me from all Filthiness of Flesh and Spirit, enter into my Soul, and sanctifie me throughout, wash away all my Sins, and be not offended at my unworthiness, and unpreparedness, but let thy Grace supply my wants, let thy Mercy pardon my

my Sins, let thy holy Spirit prepare my Soul, let thy Merits enrich my Poverty, and thy most precious Blood wash away all the Spots of my Life, that I may worthily receive this holy Sacrament, so that I may be strengthened thereby, and be fully satisfied with the heavenly Food of thy Body and Blood, to the Mortification of the old Man, and the renewing my Spirit in Righteousness and true Holiness, that I may from henceforth bid a final adieu to all Ungodliness and worldly Lusts, and consecrate my self wholly to thy Service. Pardon all the sins and infirmities of this day, keep me from all dangers and casualties of the night approaching, that being refreshed with convenient rest, I may be the better enabled to serve thee. And all for the sake of thy blessed Son, in whose most blessed Name and Words I further pray, *Our Father, &c.*

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Sacramental Preparations FOR

Thursday.

IV. Our Saviour Condemned, Scourged, Crown'd with Thorns, and Delivered to be Crucified by Pontius Pilate.

The History.

AND the whole multitude of them arose, and when they had bound Jesus, they led him away from Caiaphas unto the Hall of Judgment, and delivered him unto Pontius Pilate the Governour. Then Judas which had betrayed him, when he saw that he was condemned, Repented himself, and brought again the thirty pieces of silver to the Chief Priests and Elders, saying, I have sinned, in that I have betrayed the innocent Blood; and they said, What is that to us? See thou to that. And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself. And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the Treasury, because it is the price of Blood. And they took Counsel, and bought with them the Potters Field to bury strangers in. Wherefore that Field was called the Field of Blood unto this day. Then was
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fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the Children of Israel did value; and gave them for the Potters Field as the Lord appointed me. Pilate then went out unto them, and said, What Accusation bring you against this Man? And they began to accuse him, saying, We found this Fellow perverting the Nation, forbidding to give Tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered, Thou sayest it. Then said Pilate to the Chief Priests and the People, I find no fault in this Man; and they were the more fierce, saying, He stirreth up the People, teaching throughout all Jewry, beginning from Gallilee to this place. When Pilate heard of Gallilee, he asked, Whether the Man were a Gallilean; and as soon as he knew that he belonged to Herod's Jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some Miracle done by him. Then he questioned with him in many words, but he answered him nothing. And the Chief Priests and Scribes stood and vehemently

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mently accused him, and Herod with his Men of War set him at nought, and mocked him, and arrayed him in a gorgeous Robe, and sent him again to Pilate. And the same day Pilate and Herod were made Friends together, for before they were at Enmity between themselves: And Pilate when he had called together the Chief Priests and the Rulers and the People, said unto them, Ye have brought this Man unto me as one that perverteth the People, and behold I have examined him before you, and have found no fault in him touching those things whereof you accuse him: No, nor yet Herod, for I have sent him to him, and lo nothing worthy of Death is done unto him, I will therefore chastise him, and release him. For of necessity he must release one unto them at the Feast. And they cried out all at once, saying, Away with this Man, and release unto us Barabbas, (who for a certain Sedition made in the City, and for Murder, was cast into Prison.) Pilate therefore willing to release Jesus, spake again unto them. But they cried, saying, Crucifie him, Crucifie him. When he was sat down on the Judgment-Seat, his Wife sent unto him, saying, Have thou nothing to do with that just Man; for I have suffered many things in a Dream this day because of him. Pilate therefore willing to release Jesus, said unto them the third time,

Why, What evil hath he done? I have found no cause of Death in him, I will therefore chastise him, and let him go; and they were instant with loud Voices, and cried out the more exceedingly, Let him be crucified. Pilate saith unto them, Shall I crucifie your King? The Chief Priests answered, We have no King but Cæsar; and the Voices of them and the Chief Priests prevailed. Then the Soldiers took Jesus into the Common-Hall, and stripped him, and put on him a Purple Robe, and platted a Crown of Thorns, and put upon his head, and a Reed in his Right-hand, and they bowed the knee before him, and mocked him, saying, Hail King of the Jews, and they smote him with their hands, and spit upon him. When Pilate saw that he could not prevail, but that rather a tumult was made, he took Water, and washed his hands before the multitude, saying, I am innocent of the Blood of this just Person, see you to it. Then answered all the People, and said, His Blood be on us, and on our Children: Then Pilate, willing to content the People, gave Sentence that it should be as they required, and he released unto 'em Barabbas, him that for Sedition and Murder was cast into Prison, whom they had desired; and when he had scourged Jesus, he delivered him to their Will to be Crucified. St. Matthew 27. St. Mark 15. St. Luke 23. St. John 18 and 19.

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A Prayer for Thursday Morning.

O Father of Mercy, and God of all consolation, since all Creatures confess thee to be their Governour and Lord, it becometh me the Workmanship of thine own Hands, much more to reverence and magnifie thy Holy Majesty who hath created me in thine own Image, but especially since thou hast provided a way to deliver me from everlasting Death and Damnation, to which the Temptations of Satan had subjected all Mankind, by reason of our Original Transgression; from which neither Men nor Angels were able to set us free, but thou, O Lord, rich in Mercy, and infinite in Goodness, hast contrived our Redemption in and through thine only and well-beloved Son, whom out of very Love thou didst send into the World to be made Man like unto us in all things, Sin only excepted, that in his Body he might receive the Punishment of our Transgressions, and make Satisfaction to thy Justice by his Stripes and Wounds, that we who were indeed Sinners should be healed and free; That by his Humiliation we might be exalted, and that by his Resurrection, Death and Hell should be vanquished to bring us to Life Everlasting, from which all the Children of Adam

were justly excluded. I acknowledge, O Lord, no Creature is able to comprehend the length, depth, breadth, and height of that most excellent Love, for thou didst display thy Mercy when none was deserved; thou receivedst lost Sinners into favour when they rebelled against thee, and when they were defiled with the filth of unrighteousness, thou didst purifie them with the Blood of Jesus. O let my Soul now hate sin as much, and if possible, more than in the time of my darkness and unregeneracy I did ever love it. Let me look and see how my blessed Saviour was stripped naked, and scourged for my sins till the Blood ran down faster than ever my penitential Tears did for mine Iniquities; let me remember how these wretched Miscreants did spit in the very Face of God himself, so foul and deep were the stains and spots which sin had made in me, and though through the perverse dulness and blindness of my corrupt Nature, I neither do nor can sufficiently weigh or consider the ample benefits I have received by the Sufferings of my dear Redeemer, yet according to the institution of our Lord, I presume to present my self at his holy Table to manifest to the whole World, that by him alone I have received Liberty and Life, & that by him

him alone I have admittance to the Throne of Grace, and by his Merits have the blessed opportunity to sit at his heavenly Supper, and to receive spiritual strength both to do good, and to avoid all evil, that by him alone my Soul may be raised from sin, and my Body from Death, and may receive both Grace and Mercy here, and hopes of Glory hereafter. Discover unto me O Lord that I have nothing which I have not received, that without Christ I can do nothing, that in me, that is, in my Flesh, dwelleth no Good. Kindle in my Heart and Affections a fervent Zeal to do thy Will, to embrace thy holy Word, and to walk in thy Ways. O Lord strengthen my weak Faith, give me the repose of a quiet Conscience, and the clear Light of the Gospel, and grant that it may convince me of the Errors of my Understanding, and depravedness of my Will, the disorder of my Affections, the Impurity of my Thoughts, the vanity of my Desires, and the deceitfulness of my Heart; make me sensible what a wretched Creature I was in my Birth, Defilement and Corruption; what I am in my Life, Vanity and Folly; what I shall be in my Death, Stench and Rottenness; what am I therefore, O Lord, that thou shouldst yet favour me, and shew thy self

so loving and bountiful a Father to me why shouldst thou so mercifully preserve me who am so unworthy a Wretch, with thy Favour and loving Kindness ; I know it is for his sake in whom there is no guile, and in whom there was found no evil, that thou regardest, and pitiest me : Pardon I beseech thee, through Jesus Christ, all my Sins, and Offences, which make me unworthy of the least Blessing, much more of partaking of thy Wedding Supper ; endue me therefore with all Holy Vertues, that I may live a godly Life, and continue to the end in good Works, keeping a good Conscience toward thee, and toward all Men ; let the Eye of thy Holy Providence watch over me, and grant me all thou knowest needful for me this day, and for ever, *Our Father, &c.*

A shorter Prayer for Thursday Morning.

BLessed Lord God, and most merciful Father, who after the Sacrament of Regeneration hath appointed us to receive the Blessed Sacrament of the Lord's Supper, Instituted by our Saviour Christ for Confirmation of our Faith, have mercy upon me a vile Sinner ; who by reason of my natural Corruptions, and manifold Transgressions, am not worthy to approach to thy Holy Table. O gracious God pardon

don my Iniquities, and disdain not to accept me into thy favour, but forgive all my sins that I have committed in Thought, Word, or Deed, in Pride, Wrath, Envy, Sloth, Covetousness, or Wantonness ; give me a true and lively Faith to believe thy Word, and the promise of thy Pardon annexed to thy Sacrament, being accompanied with a serious Repentance, and Reformation of Life. In flame me with Love and Charity toward all Men, to do good, and to pray for them, that I may follow the steps of my blessed Saviour, who was accused and condemned for a Malefactor, though Spotless and Innocent, and who came from Heaven on purpose to redeem lost Sinners. Open the Eyes of my Understanding, and help me to examine my Knowledge, Faith and Repentance : Let me hunger and thirst after Righteousness, and satisfy me with thy heavenly Food, and make me a real partaker of all the benefits of thy Passion. O Dear Lord Jesus, since thou hast suffered so many things for my sake, and hast commanded me not to despair nor distrust thy goodness, grant me Grace so worthily to eat of this Bread and drink of this Cup, that I may continually remain in thy Grace and Favour. O give me the full consolation of this Mystery, and

Commemoration of the precious Death of thy Son Jesus Christ, that my Faith may be increased, my Hope confirmed, my Charity inflamed, my Conscience quieted, and my Soul assured of Salvation in his Blood. Let no profaneness enter into my Heart so long as I am about this Holy Action, but give me Grace to communicate with purity of heart, cleanness of Soul, and with a stedfast Faith. Have Mercy upon me good Lord, that by unworthy receiving I be not guilty of his precious Blood, who came down from Heaven, lived with Men, and swum through a Red Sea of Blood in his Agony and Passion to be my Redeemer. Preserve me this day from all Perils and Temptations, that I may live in thy Fear, and die in thy Favour, and at last be received into the Blessed Arms of my dear Saviour, with whose most holy Prayer I conclude my weak Petitions, saying, *Our Father, &c.*

*Sacramental Contemplations on our Saviour's
Condemnation, Scourging, Crowning with
Thorns, and being delivered to be Crucified
by Pontius Pilate.*

I.

WHEN thou approachest, O my
Soul, to that sacred and solemn
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Institution of thy great Redeemer ; remember that he appointed this Holy Sacrament that Night in which he went into the Garden, to be a special Commemoration of his last and forest Sufferings, which he began to undergo in that place, and having endured much Agony there, he was pursued and fetched bound from thence by ingrateful and bloody minded Men to the City of *Jerusalem*, still to suffer more. And having taken and bound thy blessed Lord, insulting over him as their Prisoner, they carry him from Place to Place, from Court to Court, from Person to Person, as a pleasant show and grateful sight to them that hated him ; for he was led first to *Anna*, from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* to *Pilate* back again, and from thence to the place of Execution ; for thou O my Soul hast wandred from God, and run from Creature to Creature, from one Iniquity to another, and didst justly deserve to be driven from Place to Place by the revenging Justice of the righteous God, and to suffer perpetual Punishment from the favourable Presence of the glorious God, and to be led at last to Hell, the dreadful place of Execution to suffer everlasting Death, the just and deserved Punishment of thy Sin : But thy

thy holy Lord and blessed Saviour, when in the Hands of violence, was hurried up and down, having no rest Night nor Day, that thou mayest have a fixed Habitation with God above, and Eternal Mansion and Everlasting Rest in the highest Heavens ; wherefore when thou art ingaged in this divine duty, fix thy Thoughts upon thy suffering Saviour, and keep him in thine Eye during the whole administration, that the sight of thine Eye may affect thy Heart.

II.

FOLLOW the blessed Jesus in thy Contemplations, O my Soul, and thou shalt see him early in the Morning led from the Court of the High Priest to another Tribunal, there behold him at the Bar, and *Pontius Pilate* on the Judgment-Seat, there the Prince of Life did stand to be tried for his Life before a mortal Man ; there thou seest the Creator stand before the Creature, the work of his Hands, there stands the innocent to be judged by the guilty ; He that had no sin, before a Man full of Sin. O my Soul, was there ever such a Wonder as this, the God of Heaven stands arraigned as a Prisoner at the Bar of Man ; a sinful Man judging his righteous Judge ? But O my dearest Lord, how do I see thee stand before the Roman
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Governour ? Alas, there thou stood'st as if thou hadst been a Malefactor, when yet there never was guile in thy Mouth, nor evil in thy Heart, nor any wicked Work found in thy Hands. There I see thee stand in Fetters, and in Bonds, who camest to strike off my Irons and my Chains. There I see thee stand with the greatest Ignominy and Disgrace, who art the Lord and Prince of Glory, and yet there I see thee stand with a patient Mind, & an undaunted Courage, resolved to suffer whatever Punishment & Death they should adjudge thee to, & that for my sake, and the sake of all true Penitents.

III.

A Las my Lord, what ails my Heart to be so hard, that it doth not roll and relent within me, that mine Eyes behold such an amazing sight, and yet my Soul is no more moved ; when tho' I was the Debtor and the Prisoner, I was the Offender & the Malefactor, that thou shouldst stand there as my surety, and yet I to be no more concern'd at thy Shame & Sorrow ? O why do not Tears fall from my Eyes to see thee in my stead in such a Condition ? Why do not Rivers of Water gush from my Heart, and run down my Cheeks with swift and speedy streams, when I behold thee arraigned at the Bar for my Offences, for the least
of

of which I could not have stood before thee?

IV.

K EEP thine eye still upon thy Saviour, O my Soul, and while thou seest him at every Bar, in every Court, thou shalt hear him accused, because that wherever thou hadst gone thy Accusers would have followed thee, the Law of God, thine own Conscience, Satan, and God himself would have closely pursued thee? But blessed Jesus, what do I hear them lay to thy charge? Some said thou wast guilty of Blasphemy; others charge thee with Heresie, Sedition, and Treason; but alas it was I, not thou that wast guilty. I was guilty of Treason against the eternal God, and thou wast accused of Treason against a mortal Man; against me the Accusation was undeniable, against thee it was false and unreasonable; they laid unto thy charge things that thou knewest not, whilst I was justly chargeable with multitudes of evils. Wo is me that ever I was guilty! That I have offended! My Heart is troubled, and my Soul is grieved, for committing what I could never have been discharged of, if thou hadst not been accused. I had had many Witnesses against me that were true, but thou only false ones, and yet thou wast proceeded against whilst I am spared.

V. But

V.

BUT yet O my Saviour, I see thee silent in the Court of Men, unto all the false Witnesses that was brought against thee; when thou wast accused before the High Priest, thou heldest thy Peace, and when before *Pontius Pilate*, thou answeredst not a word, and when before *Herod*, thou answeredst nothing: I blessed Jesus, was guilty, and thou standing as my surety didst hold thy Peace; I could answer nothing at the Bar of God when charged truly by many Witnesses. And therefore thou answeredst nothing at the Bar of Man, when charged falsely by many Witnesses. Come then, O my Soul, why art thou cast down with fears and despair? Is it because thou hast sinned, and deserveest to be condemned for the same; why where is thy Faith and Hope in Christ? Dost thou not see that he hath been condemned already? He had Sentence after Sentence, and Condemnation upon Condemnation, that so they that believe on him, and heartily obey him as their Lord and Saviour should never be condemned. Why then dost thou sit and mourn as if without Hope? Dost thou at the holy Table see that thy Lord did die, and dost thou not know, it was not for his own Sins he was condemned? For he

the Judge himself often testified he found no fault in him, and that he was Just and Righteous ; was thy Redeemer then condemned for the sins of Repenting Converts, and shall they be condemned too ? Oh no, it shall never be, Christ will never suffer it, neither will the Mercy and Faithfulness of God permit it ; yea his Justice will never require it, for when the Chief Priests, Scribes, Elders, and Rulers upon Earth, did conclude with one consent, He is guilty of Death ; then the Father, Son, and Holy Ghost in Heaven did unanimously conclude that whosoever believed on him should be partaker of eternal Life.

VI.

Therefore methinks I hear my Lord and Saviour say, Let not thy former neglects and refusals discourage thee from receiving me now, and then thy forepasts'd follies shall not be thy ruin, since I have satisfied for thy sin if it be not a final refusing of me, for this was one part of my Sufferings, that a *Barabbas* was preferr'd before me ; the Child of the Devil was more desirable in their Eyes than I the Son of God ; wherefore, O doubting Soul, if thou dost now love me above all, this Sin also is forgiven, and shall never be laid to thy charge.

VII. Look

VII.

Look again, O my Soul, if thou wouldst behold the Love of Christ, and the evil of Sin, both of them in the Greatness thereof, and see thy Lord disgraced, and put to pain by wearing a Crown of Thorns: O never did Head better deserve a Crown of Gold, that now is crowned with Thorns! O blessed Jesus! What have my sins done to thee, that thou must wear a Crown of Thorns? And what have thy Sufferings wrought for me, that I should hereafter have a Crown of Life, of Righteousness, & Glory?

H Y M N S.

I.

MY Soul entirely shall affect
The Lord, whose Ears my Groans respect.

In Misery he heard thy Cry,

To him thy Prayer direct.

Sorrows of Death my Soul assail'd,

The greedy Jaws of Hell prevail'd,

Deprest with Grief, when all Relief,

And human Pity fail'd.

I cry'd; My God, O look on me,

Thou ever Just th' afflicted free.

O from the Grave thy Servant save,

For Mercy lives in thee.

What shall I unto God restore

For all his Mercies? Fall before

His holy Throne, and him alone

With Thanks and Praise adore.

*I will perform my Vows this Day,
Where they frequent who God obey,
Right precious, is the Soul of mine,
He sees and will repay.*

*Lord, I am thine, thy Handmaid's seed,
By thee from Death and Hell am freed,
My Prayers shall rise in Sacrifice,
My thanks thy Altar feed.*

*I will perform my Vows this day,
Where they frequent who God obey,
Even to thy Court I will resort,
And there will praise and pray.*

II.

A Banquet Lord thou hast prepar'd,
A Table of fat things,
Replenished it always is
Food suitable for Kings.

*The Fare is thine, of thine own cost,
The Lamb is of thy Fold;
It is the best of all the Flock,
Better to us than Gold :*

*No spot in him was ever found,
No blemish, but all pure.
Yet for us he had many Wounds,
Thy wrath he did endure.*

*He drank a full draught of this Cup
That no wrath might remain,
That we might drink in draughts of Love
And live to thee again.*

And

And spend our Days upon the Earth

In Joy through thine own Spirit,

Until we come thy Glory great

In Heaven to inherit.

A Prayer for Thursday Evening.

HOLY and eternal Lord and Saviour,
What are we that thou so regardest
us to give thy self to us, to be one with
us, that we may have Life in us, even Life
immortal, which will quicken and raise us
up at the last day : O God, my Lord, I
am not worthy of the least of thy Mer-
cies, how much less of this which is the
greater ; greater than the World, greater
than the Heavens, greater than all the
Treasures of Heaven and Earth ; but I be-
seech thee look upon me in the greatness
of thy Mercies, not weighing my Deserts,
but pardoning my Offences : The Holy
Communion of thy Blood is a Sacrament
of Love, and this is thy Commandment,
that we should Love one another even as
thou hast loved us, for we being many are
one Body, whereof Christ our Lord is the
Head ; O thou blessed and undivided Tri-
nity, which teacheth us that all our doings
without Love and Charity, are nothing
worth, send into my Heart that most ex-
cellent Gift of Charity, and inflame my
Soul with the Celestial Fire of thy Love,
that

that I may perfectly love thee, and worthily magnifie thy holy Name. I most humbly beseech thee to open the Eyes of my Mind, and to cleanse the Thoughts of my Heart, that I may see and acknowledge my sins which I have daily committed in Thought, Word, and Deed, against thy divine Majesty, and that duly lamenting them, I may obtain of thee the God of all Mercy, perfect remission and forgiveness through Jesus Christ my Surety and Saviour, who hath already been arraigned for my Sins, and stood at an Earthly Judgment-Seat, that I should be able to stand before the Son of Man, when he shall sit upon his glorious Judgment-Seat. O blessed Redeemer! my Soul had been ever cast down within me, and overwhelmed with everlasting Despair, if thou hadst not answered for my Debt, and suffered for my Sin ; which since thou hast done, I live in hope, and am perswaded that thou wilt not suffer me to be cast down to Hell. In thee, I trust, my Lord and Saviour, and am verily perswaded that believing in thee, and obeying thy Commandments, I shall be acquitted before the Heavenly Judge, and that the Sins thou hast satisfied for, shall not be laid to my charge ; in confidence whereof my Soul doth bless thee

thee now, and all that is within me doth magnifie thy sacred Name ; and when I communicate at thy Holy Feast, let thy sorrows and sufferings be brought to my remembrance. O Lord, my sins are many and great, and I have nothing to plead, but do thou behold thy Son and my Surety, Scourged, Crowned with Thorns, Buf-feted, Spit upon, and Imbrued in Blood, O Lord, behold the Man Christ Jesus, and look upon my Sins no more, to charge them upon me ; I do acknowledge that I have deserved thy Stripes, thy Anger, and thy Wrath, but thy Son hath been Scourged and Condemned for my Sins, and abused by sinful Men, as never Man was. If thou shouldst look upon me with an angry and displeased Eye, behold thy Son, and then view me with a favourable and gracious Countenance. Wo is me, I have in all things offended, but I desire sincerely to confess and bewail all my Sins, and am willing to leave them by the assistance of thy Grace, and to judge my self for them. And though I be altogether unworthy, yet for the Merits of my Saviour, in whose Deserts and Mercy I put my whole Trust and Confidence, he being the propitiation not only for my sins, but for the sins of the whole World : I humbly
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crave pardon for them, and all my other Sins which I have now forgotten, and whereof my Conscience may be now afraid, desiring to come to thy Holy Supper with a clean Heart, and pure Conscience, with a clear and assured Faith, and with a full and perfect Charity, that so I may be a worthy Receiver of that Blessed Mysterie. Preserve me this Night from all Dangers of Body and Soul, into thy Hands I commend my self and all that is mine; for in thee hath been my Hope all the Day long, and under the shadow of thy Wings shall be my Refuge Day and Night for ever; concluding my imperfect Devotions with my Saviour's most perfect form of Prayer, *Our Father, &c.*

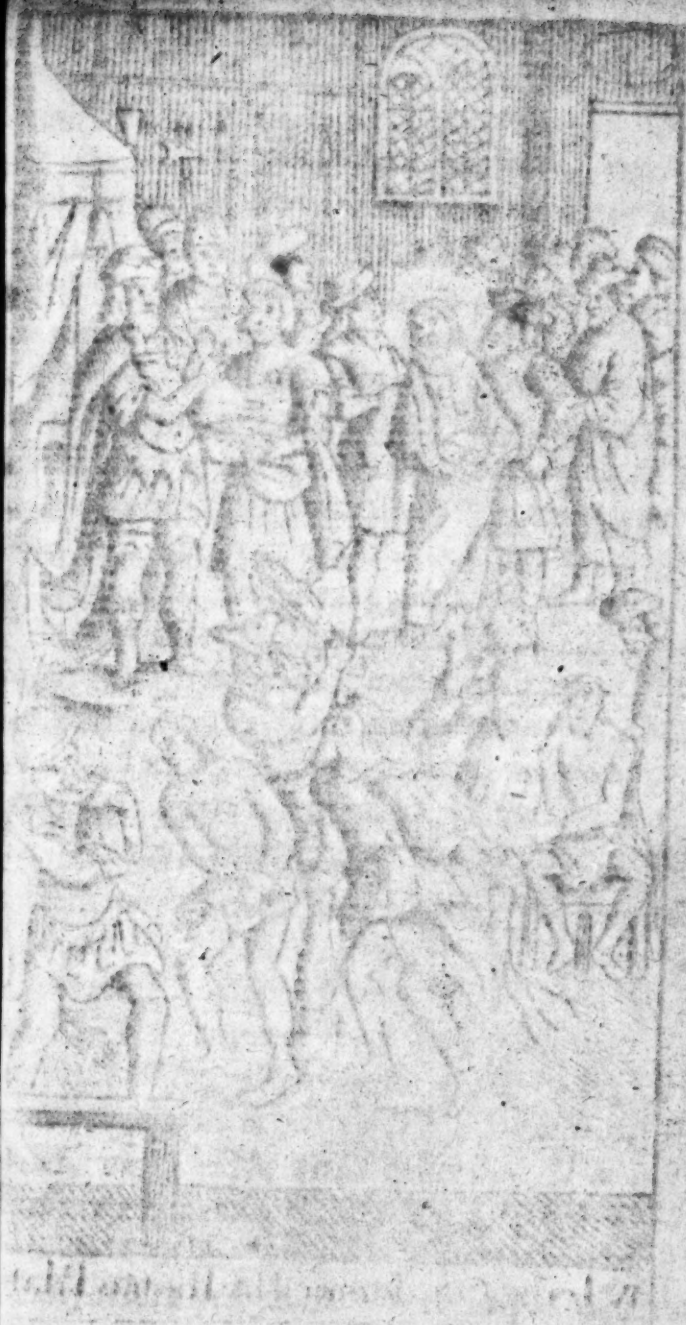
A shorter Prayer for Thursday Evening.

O Blessed and Eternal Jesus, who gavest thy self a Sacrifice for our Sins, thy Body for our spiritual Food, and thy Blood to nourish our Spirits, and to quench the Flames of Hell and Lust; who didst so love us who were thy Enemies, that thou desiredst to reconcile us to thee, and becamest one with us, that we might live the same Life, think the same Thoughts, love the same Love, and be partakers of thy Resurrection, and Immortality; open every Window of my Soul that I may be full

full of Light, and may see the Excellency
of thy Love, the Merits of thy Sacrifice, the
Bitterness of thy Passion, the Glories and
Virtues of thy Mysterious Sacrament. Lord,
let me ever hunger and thirst after this In-
strument of Righteousness, let me have no
gust nor relish of the unsatisfying Delights
of things below, but let my Soul dwell in
thee, and when my Heart is dead and dull,
let me behold my blessed Saviour Arraign-
ed, Accused, Scourged, Condemned, wear-
ing a Crown of Thorns, Bufferred, and spit
upon, Reproached, and Mocked, and if I
am not altogether senseless and past feeling,
let this move me to love and delight in
him, let my Love be kindled, my Affecti-
ons melted, and my Desires inflamed to-
ward him. Let me for ever (Dear Jesus)
receive thee spiritually, and very frequently
communicate with thee Sacramentally, and
imitate thy Vertues piously and strictly,
and dwell in the pleasures of thy House
eternally. Lord thou hast prepared a Ta-
ble for me against them that trouble me,
let this Holy Sacrament of the Eucharist
be to me a Defence and Shield, a Nou-
rishment and Medicine, Life and Health;
a means of Sanctification and Spiritual
Growth, that I receiving the Body of my
Dearest Lord, may be one with his My-
stical

stical Body, and by the same Spirit, united by indissoluble Bonds of a strong Faith, and a holy Hope, and a never-failing Charity, that from this Vale I may pass into the Visions of eternal Bliss, from eating thy Body to beholding thy Face in the Glories of thy everlasting Kingdom. O Blessed and Eternal Jesus, grant me moderate and refreshing rest this Night, and make me always mindful of my latter End, that I may die in the Lord, and rest in hope of a joyful Resurrection. These my weak and imperfect Petitions I offer up to thy holy Majesty in the Name, and for the sake of Christ Jesus, thy Blessed Son and my Blessed Saviour, in whom thou art well pleased, and with whom thou canst not be offended, and in that most perfect Form of Prayer which he taught his own Disciples I conclude my devout Supplications, saying, *Our Father, &c.*

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IV Iesus Condemned by Pontius Pilate

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Sacramental Preparations FOR

Friday.

V. Our Saviour's bearing his Cross to his Crucifixion.

The History.

AND they took Jesus, and after they had mocked him, they took the Purple Robe off from him, and put his own Rayment on him, and led him away to crucifie him, and as they came out they found Simon a Syrenian, who passed by, coming out of the Country, him they compelled, and on him they laid the Cross, that he might bare it after Jesus, and there followed him a great Company of People, and of Women, which also lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves and for your Children; for behold the days are coming, in which they shall say, Blessed are the Barren, and the Wombs that ne'er bare, and the Paps which never gave suck; Then shall they begin to say to the Mountains, Fall on us, and to the Hills cover us. For if they do these things in a green Tree, what shall be done in the dry? And there were also two other Malefactors led with him to be put to Death.

E

St.

St. Mat. 27. St. Mark 25. St. Luke 13. 23.
St. John 19.

A Prayer for Friday Morning.

Blessed Lord Jesus, thou art infinite in Mercy, and thy stretched-out Arms on the Cross can encompass the largest extension of my Transgressions. Springs of Mercy flow'd from thy Head when thou wast crowned with Thorns, and forced to carry the Cross for thy own Crucifixion; O then let thy Blood be my Bath, purge me with Hyssop, and I shall be clean; wash me, and I shall be whiter than Snow; and to capacitate me for these Mercies, let the deepest sorrow wound my Soul. O let it grieve my Spirit that I have lived so long to the grief of thine! Dear Saviour, I even tremble when I resolve to approach thy Holy Table, considering thy Holy Word declares, that he who eats and drinks unworthily, is guilty of thy Body and Blood, and eateth and drinketh Condemnation to his own Soul. This severe Sentence on unworthy Communicants makes me afraid to come to thy Altar. But when I consider that thy sentence is as severe against those who being invited refuse to come, for thou hast said, they shall not taste of thy Supper

and

23. and unless we eat thy Flesh, and drink thy
 Blood, we have no Life in us, I am afraid to
 keep away. But blessed be thy Mercy, O
 Lord ! For in this strait thou art my
 Guide, and inviteest me to thy Table, thou
 callest me to seek thy Face, and my Heart
 replies, Thy Face Lord will I seek : If
 thou Lord shouldst be extream to mark
 what is done amiss, Alas ! I am unfit not
 only to communicate, but to perform my
 daily Devotions. I know, O Lord ! that if
 I should stay till I am worthy, I should then
 never come, and therefore tho' unworthy
 of so unspeakable a Mercy, yet I come to
 beg thy Grace to make me worthy, or at
 least such as thou wilt accept : O blessed
 Jesus ! open my Eye of Faith to discern thy
 Body and Blood in the holy Sacrament, and
 so dispose my Soul, that I may feel all
 the happy Effects of thy Divine Institu-
 tion ; that my Soul may receive such last-
 ing Impressions of thy Goodness, and be
 so ravish'd with the Love of thee, and the
 incomparable Delights of thy Service, and
 with such an early foretaste of Heaven, that
 all the pleasures of sin may appear to me
 tasteless and unwelcome. O Heavenly Fa-
 ther cloath me with a Wedding Garment,
 even the Graces of my blessed Saviour, for
 then I am sure to be welcome to thy Table,
 and when

when I come thither in the Merits of thy beloved Son, in whom thou art always well pleased ! O gracious Father, fill me with a lively Faith, deep Humility, filial Obedience, inflamed Affections, and Universal Charity ; O raise in my Soul all those heavenly transports of Zeal and Devotion, of Love and Desire, of Joy and Delight, of Praise and Thanksgiving which become the remembrance of a Crucified Saviour, and of one redeemed by the Blood of God. O Lord God, I have sworn and I will perform it, that I will keep thy righteous Judgments. But alas ! I am not able of my self to do any thing that is good, nor so much as to think one good thought ; and I no sooner rise from my Knees, but I fear I shall be tempted to those sins which I have solemnly renounced ; and those temptations will certainly overcome me, unless thou, Lord, dost seasonably interpose thy Grace to withhold me ; But I can do all things through Christ strengthening me. Do thou then, O blessed Saviour, perfect thy Strength in my Weakness, for in thee only is my Trust. O my God, thou hast promised to give thy Holy Spirit to those that ask it : Behold Lord, I do now earnestly ask thy Holy Spirit of thee. O fulfil thy gracious Promise to me. O vouchsafe

safe



safe me thy holy Spirit, to purifie my corrupt Nature, to strengthen my Weakness, to comfort me in troubles, to succour me in Temptations, and to assist me in all the parts of my Duty, that I may hereafter live in thy fear, and in sincere, universal obedience to all thy righteous Laws. Thou O searcher of hearts knowest the sins I am most inclined to, and herein will lie my greatest danger of backsliding: But O my God, I beg a double portion of thy aid against it; hold up my goings in thy paths, that my footsteps slip not: O work in me that victorious Faith by which I may overcome the World, the Flesh, the Devil, & my own corrupt Nature. True it is, O God, that there are many Sins which upon Examination I find thro' thy Grace I have not committed, yet not unto me, O Lord, but to thy Name be all the Glory; but alas there is in my depraved Nature so great a proneness to evil, and such a curiosity to try what sin is, that without thy restraining Grace every Temptation is able to draw me from my Obedience, and to overthrow all my present Resolutions. But my help standeth in thee, O great Creator, who hast made Heaven and Earth: I commit my Soul to thy keeping, O thou that art Faithful as well as Almighty, keep that

safe, which is committed to thy **Trust**, that I may not be beguiled by the deceitfulness of sin, be betrayed by my own treacherous Heart, or surprised by my spiritual Enemies, and give me Grace to watch and pray incessantly, lest I enter into Temptation. I believe, O gracious Lord, that thou didst suffer the greatest Indignities for the sake of Sinners; that thou the greatest Judge of Heaven and Earth, wast thy self dragged to the Judgment-Seat, and condemned; that thou, O King of Heaven, wast crowned with Thorns, & oppressed with the weight of thy own Cross, and all this to save us sinful Creatures when we were thy utter Enemies, and had nothing to move thee to pity us, but our extream misery, nothing to save us but our great Unworthiness and thy great Mercy! O thou infinite Lover of Souls, with all my Heart I desire to love, to praise, and to adore thy Love to me! I adore thee, O blessed Jesus, when I consider the benefits I receive through thy Mercy by thy Holy Sacrament. Glory be to thee, O Lord, who there makest thy own Body and Blood to become our spiritual Food to refresh our Souls, and by this heavenly Food dost mystically unite us to thy self, dost nourish our Souls that we may live the Life of Grace here, and
dost

dost raise us up unto Life everlasting hereafter. Lord, do thou evermore give me this Bread, and prepare my Heart for the worthy receiving thereof; and grant that I may withstand all the Temptations, and be preserved from all the dangers of this day, and live always under thy Protection, through Jesus Christ, in whose most holy Name and Words, I sum up all the Graces and Blessings I stand in need of. *Our Father, &c.*

A shorter Prayer for Friday Morning.

GRACIOUS Redeemer, who out of thy pierced side openest to all that thirst for thy Grace a Fountain for sin, and for uncleanness, the one of Water, the other of Blood, to purge the guilt and filth of Sin; and hast sealed these inestimable Blessings of Sanctification and Redemption unto all true Christians by the Sacraments of Baptism, and thy Holy Supper; Assist me by thy Spirit in the use of these Holy Mysteries of thy Blessed Body and Blood; let me remember the sufferings of the Holy Jesus, the Reproaches and Insults he endured, how he bore his Cross, on which he suffered a most shameful and painful Death, and all for the sake of me, and all penitent Sinners; Most bountiful Lord, who hast prepared such a Table for me, give me a Heart worthy

ly to receive these heavenly dainties to the Glory of thine infinite Goodness, and the everlasting comfort of my Soul? clear the Eyes of my understanding from all carnal Imaginations, that I may rightly distinguish the signs from the things signified by them, and may discern thy Body from common Meat; sharpen my appetite, that I may feed on that Bread, of which whosoever eateth shall never hunger; and thirstily drink of that Cup, of which whoever drinketh, shall never thirst. O thou the true Food of my Soul, receive me, who am preparing myself to receive thee, quicken me with thy Spirit, and then feed me with thy Flesh, vouchsafe to me thy Grace, who communicatest to me thy Blood, that as in and by these holy Mysteries I receive Life from thee, so I may also receive Grace to live to thee, not seeking my own pleasure, nor doing my own will, but devoting the remainder of my Life to thy Service, and yielding my self to the Power of thy Grace, to work in me always that which is well pleasing in thy sight. Be my God and my Guide this day and for ever, through the Merits of Jesus Christ, *Amen.* Our Father, &c.

Sacramental Contemplations on our Blessed Saviour's bearing the Cross to his Crucifixion.

I.

ONce more, O my Soul, contemplate that thou art now preparing thy self for that Divine Banquet which thy loving Lord instituted a little before those Sufferings, and that Death, before the breaking of his Body, and the shedding of his Blood, which he declared, to be signified by the breaking of the Bread, and the pouring out of the Wine. For he went that very Night into the Garden, where he fell into a bloody Agony, and was betrayed by one of his own Disciples, and that very Night was he brought bound by a Band of Soldiers to the City of *Jerusalem*, where that Night also he was Accused, and Condemned to Death in the High Priest's Hall, and being mock'd, abused, spit upon, and beaten there, the next day early in the Morning was led bound to the Civil Magistrate, in whose Judgment-Hall being Arraigned, Accused, Scourged, and Condemned to the Death of the Cross, they are in hast to lead him to Execution.

II.

ALas, my Lord, their hastening doth condemn my loitering, their quickness my sloth, their present speed arraigns

my long stay ; they made more haste to come against thee than I did to come unto thee : They made greater speed to bring the guilt of thy Blood upon themselves, than I to have it applied to my Soul ; they to pull it on their own Heads, than I to lay it to my Heart. When *Pilate* said take ye him, and Crucifie him, it was not many hours but they executed his wicked Commands. But though thou, Dear Lord, didst say to me, Take me, believe on me, accept of Life and Salvation, obey my Precepts, yet, like a rebellious sinner as I was, it was many years before I did according to thy Command. Alas ! my Lord, I am ashamed, and my Soul doth blush to consider, that these thine Enemies were more hasty to rebel, than I was to obey ; that they without delay should bring thee to the Cross, and that I was so long guilty of Delay before I did believe on thee, who for my sins wast nailed to the Cross.

III.

BUT if thou blamest thy self for thy long delays hitherto, what dost thou mean, O my Soul, to loiter still ? Why do I find thee so backward and so dull, even now when thou art preparing for that Holy Entertainment, wherein these things will be presented to thy view, and brought to

to thy remembrance, and yet thy Affections are not moved? Alas, the Feet of thy Body are apt to out-run those of thy Heart, and Affections; the former may bring thee to this Supper of the Lord, but thy affections are apt to stand still, and not to move after Christ the Lord and Master of this Feast. Where is thy Faith and Love, thy Repentance, and thy Sorrow, thy Hope, and thy Joy, thy longing for, and trusting in thy Lord and Saviour?

IV.

Rouse up then, O my sleepy Soul, and if there be any Sparks of Grace in thee, blow them up till they burn within thee, till they be all in a flame for the consuming of thy Sins and Lusts, the worthless dross that still remains within thee; and if thou art not stupid indeed, behold thy Lord, thy Dear Saviour, thy condemned Redeemer going along to the place of Death; imagine thou hearest the Cryer going before, and saying, *JESUS of Nazareth*, which is called Christ, is going to be punished with the Death of the Cross, for Blasphemy, & Treason, in denying Tribute to *Cæsar*, and making himself a King. Canst thou hear this, O my Soul, and not be grieved, that none of all the gracious Words he had spoken, the miraculous Works he had done

done in opening the Eyes of the Blind, in healing the Sick, in raising the Dead, and in casting out Devils, that none of these Excellencies were proclaimed before him, though he had really performed them, but that to make his Person and his Doctrine more despicable, they confront him with such things as he never had said nor done.

V.

BUT who is he that follows next the Common-Cryer ? Who is he that goeth with a Crown of Thorns upon his Head, and the Cross upon his Back ; Alas, it is my Lord and Saviour ; It is the Son of God ; thou mayest know him, O my Soul, by his swollen Face, and by his Eyes beaten and bruised, and from the Drops of Blood that fall on the Ground as he passeth along, caused by his late sore Scourging, and by the Thorns yet sticking in his sacred Head. Alas, it is my very Lord, my sweetest Jesus, and God's Anointed One, he bears the Cross, that by and by must bear him ; Alas, my Lord is going to suffer for my Sins, ah wo is me ! And yet happy I, that he is going to be put to Death for my Sins. There is the Wood, but where is the Lamb for a Sacrifice ? Behold there is the Wood and the Lamb too, even Christ the Lamb of God, who takes away the Sins

Sins of the World. It was a piercing sight to *Abraham* to see *Isaac* carry the Wood with which he was to Sacrifice him, had not the Angel called from Heaven and forbid him; *Isaac* went along, and did not know he was to be a Sacrifice; but Christ thy Lord did bear the Wood, and knew that he was the Lamb to be sacrificed thereon, and yet he passed along with admirable magnanimity and patience.

VI.

A Las, did ever Men or Angels see thee like before or since this time? No certainly; what ailest thou then, O my Soul, that thou art no more affected; To see thy Lord going along with such a heavy Burthen on his Body, and with a far heavier upon his Soul, even the Burthen of thy Sins, a Weight sufficient to have crushed all the Angels in Heaven? To view him in the Company of Thieves, on each side one, and attended with the Executioner, and a Band of Soldiers: To see the Chief Priests and Rulers in their Pride and Pomp, while the Lord of Glory was incompassed with reproach and shame, and his Enemies rejoicing that they had obtained their Will, and yet what ails thee, O my Soul, that thou canst not weep as much as they rejoiced, nor lament as much as they

triumphed? Thou hast deserved to be debarred from the heavenly *Jerusalem*, and thy Lord with the greatest Disgrace, is led out of the earthly *Jerusalem*. Thou hast deserved to suffer without the Gates of the heavenly City, and thy Lord is led out to suffer and die without the Gates of an earthly City: He led their Fathers out of *Egypt* with joy and gladness in their Hearts, and yet their ingrateful Posterity led him out of their City, with grief and sorrow in his Heart.

VII.

BUT *Jesus said, Weep not for me, but weep for your selves, and for your Children.* Blessed Redeemer! thou sawest what miseries were coming upon this wicked Jewish Nation, and art concerned for them more than thou art for thy self! In all thy Sufferings, thou didst not consult thine own welfare so much as ours. It was for my sake that thou didst endure the Torments that fell upon thee. Thou wast loth I should perish, and wouldst rather die than I should be undone. Thy Father's wrath was levelled at me, and thou didst step in and tookest the Blow that I might escape. The Curse of the Law was pronounced against me who was the Offender. Thou wentest into the midst of the Fire that I might not be burned: and if this Mercy

doe

does not melt my Affections, how inexcusable must I make my self? O let these thoughts for ever dwell in my mind, that I may live as becomes the Gospel of Christ, and may think no Service so sweet as thine.

VIII.

AND *there were two other Malefactors led with him to be put to death.* Dear Jesus, what a blessed Opportunity had these wretches to save their Souls, even at the last moment of their lives. An opportunity, the like whereof was never before, nor ever will be again. Here was a happy Day for them to have secured Christ's Favour, who would not have denied his Grace to them, had they been but willing to accept of it upon this extraordinary occasion; which one of them did, but the other let slip the opportunity which God put into his Hands; so have I done many a time blessed Saviour, for when I have been in a good frame, when thou hast put good Thoughts and Resolutions into my Heart, what opportunities had I to make my self for ever; But I have returned to the love of the World, despised these opportunities of Grace, and justly deserved thou shouldst deny me for ever. Holy Redeemer, visit me once more with thy Salvation, with the day-spring on high, and I will admit thy Beams into

into my Soul, that I may be enlightned,
edified, sanctified, and prepar'd for ever.

H Y M N S.

I.

TO thee I cry, Lord hear my Cries,
O come with speed unto my Aid;
Let my sad Prayers before thee rise,
Like Incense on the Altar laid,
Or as when I with Hands display'd,
Present my Evening Sacrifice.

Before my Mouth a Guardian set,
My Lips with Bars of silence close,
O let me not thy Laws forget,
And wickedly combine with those
Who thee and all that's good oppose;
Nor of their deadly Dainties eat.

II.

LORD show'r on me thy Grace,
Inrich with Gifts Divine;
Let thy illustrious Face
Upon thy Servant shine;

That all below
The arched Sky,
May thee and thy
Salvation know.

Let all thy Praise rehearse,
With one united Voice;
Sing in melodious Verse,
Eternally rejoyce.

Thy

Thy Power obey ;
 Whose Justice shall
 Dispose of all,
 All Scepters sway.

Let all extol thy worth,
 Then shall the smiling Earth,
 Her pleasant Fruits bring forth ;
 Nor never mourn in Dearth,
 We who implore,
 Thy Blessings find,
 And all Mankind
 With fear adore.

III.

THE Bread of God so truly call'd,
 That giveth Life unto the World,
 Is he that down from Heaven came :
 And with this sweet Celestial Bread,
 Lord, let us be replenished ;
 And give us ever of the same.
 For he that (as the Scriptures saith)
 Lays hold on Christ by lively Faith,
 Shall never thirst nor hunger more :
 For by this Faith, and feeding so,
 Out of his Belly there shall flow
 Of living Waters plenteous store.
 The Spirit and the Bride do say,
 Come, come away without delay :
 And since that they have said it first,
 Let all that hear it as we do,

Reply

Thy

*Reply the same, and say so too,
Come every one that is athirst.*

*The Water of Eternal Life,
Take without price, take without strife;
Take freely whosoever pleases.*

*Behold the Judge at Door doth stand,
His coming is so near at Hand.*

Amen, Amen, so come Lord Jesus.

IV.

THE Glory of Salvation
*Will come, and will not stay;
Our earnest suit is to the King,
Lord send thy Son away.*

*No wrinkle then shall on our Cheeks,
No spot be on our Face,
But comely we shall all appear
In beautifying Grace.*

*Yea Face to Face we shall him see
With pleasure and delight,
And in his Presence ever be
Praising him Day and Night.*

A Prayer for Friday Evening.

I Dare not presume to compass thine
Altar, O Lord, before I have cleansed
and purified my Heart by profession of my
Faith in my Redeemer's Blood. For thy
sacred Word teacheth me, that holy things

must

must not be given to Dogs, nor Pearls to Swine: What is so holy as the Body and Blood of thy Son, in which the Rays of thy Divine Majesty are conspicuous? What Pearl so precious as this Sacrament? and is there any Dog or Swine so unclean as I am by Nature? with loathing of my self, and the greatest Detestation, I confess, that never Dog so oft return'd to his Vomit, nor Sow to the wallowing in the Mire, as I have done in the Mire of sensual filthiness. I was at first conceived in lust, and since that lust hath conceived in me, and brought forth sin, and sin had been long ago consummate, and brought forth Death, if thy preventing Mercy and Grace had not killed sin in the Birth. I am not able to conceive what sin I have in my Heart, much less what sins I have uttered with my Tongue: My best Actions are tainted, how much more my Defections? My Prayers against sin thro' their many Imperfections, unless thou over them, are abominable in thy sight, how much more the sins themselves, against which I pray? All the Remedies which thou hast prescribed in thy Law and Gospel against the Maladies of my Soul, have increased them, and so improved my sin, that every Line and Precept in thy Law, which should have directed me in the way
to

Heaven, is a hand-writing against me sentencing me to Hell. O Lord, thy Commandments are exceeding broad, and extend not only to our Words and Actions but to our Thoughts and Affections. The very inclination to sin without consent to the will, the delight in sin against the consent of the Will, our vain Fancies by Day and Dreams by Night, though not in our power to prevent, are Pollutions in the Eyes, which art purity it self. Who then can say his Heart is clean? Or who knoweth how oft he offendeth? O cleanse thou me from my secret Faults: Pardon all my known and unknown Transgressions, whether they be Omissions of any Duty commanded by thee, or Commissions of any things forbidden; whether Sins against the Law and the Light of Nature, or Sins against the Gospel, and the Covenant of Grace. The weight of all my sins laid together, would certainly sink me in to despair, if the Promises of thy Gospel did not bear me up. Yet have I not highly prized them, nor so stedfastly believed those that concern'd me, nor so frequently recalled them to mind, nor so carefully applied them as I ought. I have not repented of my sins with godly sorrow, nor throughly repented of my sins, nor denied ungodline

and worldly Lusts, nor firmly resolved and
endeavoured to lead a Godly, Righteous,
and a Sober Life, that so I may be capa-
ble of thy Grace, bringing Salvation unto all
true Believers. I have not accounted all
things as loss in comparison of the excel-
lent knowledge of Jesus Christ. I have in-
creased my Sins by presumptuous relying
upon the Riches of Christ's Merits. Even
since I received the Blessed Sacrament, and
bathed my Soul in my Redeemer's Blood,
I have defiled my self with sensual Plea-
sures, and broken my holy Vows, and there-
by incurred the greatest danger by unwor-
thy receiving that which alone can take
away the guilt of my sin, the Blood of my
Saviour shed out of his Crucified Body.
O miserable Wretch that I am ! who
shall deliver me from the Body of this
Death ? None but thee, none but thee, O
dear Redeemer, who wast mocked, abu-
sed, buffeted, condemned, and barest the
Cross for me ; who by the Death of thy
Body, and effusion of thy Blood, which
by the assistance of thy Spirit I desire to
partake of, hast given me the Pledges of
thine everlasting Love, and the Seats of
my eternal Redemption. O wash my hands
in purity, and purifie my Heart by this Pro-
fession of my Faith in thy Blood, that I
may

may take with a pure hand, eat with a clean Mouth, and a believing Heart this Bread of Life, and Food of Angels. Give me Grace sincerely to examine my self, that after Examination I may find my Desire fervent, my Knowledge competent, my Sorrow for sin unfeigned, my purpose of Amendment stedfast, my love sincere, my Faith lively, and being thus fitted with a Wedding Garment, let me be found of thee in Peace, and chearfully come unto, and joyfully and thankfully depart from thy heavenly Table; receiving with and by the Bread broken, thy torn. Flesh by and with the Wine poured out, thy Blood shed; and by both remission of my sins, re-admission into thy Favour, incorporation into thy Mystical Body, and the Glorification of my Body and Soul with thee in thy Kingdom. In and through the Merits of my blessed Saviour, in whose most holy Name and Words I continue to pray, *Our Father, &c.*

A shorter Prayer for Friday Evening.

HOLY and Eternal Saviour, I a miserable Sinner, acknowledge I am not worthy of the least of all thy Mercies, nor to receive thee into my Soul, by partaking of thy most blessed Body and

with a and Blood ; but I know, thou camest not
 to call the Righteous, but sinners to Re-
 Give pentance ; and I stedfastly believe, that
 , that notwithstanding all my Transgressions, thou
 Desire canst cleanse me, pardon me, and make me
 my worthy. Through thy mercy I beseech thee
 se of to give me Grace, that I may worthily ap-
 , my proach to thy Holy Sacrament, and that
 with a before I presume to receive it I may ex-
 and of amine my self, call my sins to mind, and
 unto by unfeigned Repentance return unto
 from thee my Lord. Give me a true and live-
 n and ly Faith, that I may always trust in thy
 Flesh Word annexed to this Sacrament, which
 thy promisseth remission of sins, and that by
 on of receiving thereof I may put off the
 r, in- Old Man, and be renewed in the Spirit
 , and of my Mind, putting on the New Man,
 Soul which after God is created in Holiness
 rough and Righteousness : And though I can-
 whose not live without sin, yet so strengthen me
 nue to that I may never willingly offend thee,
 out as a true Penitent, forsaking my Ini-
 quities, I may approach to thy holy
 g. Supper. O Christ, who of thy unspeak-
 a mi- able Love tookest our Flesh upon thee, and
 I am endurest all manner of shame, ignominy,
 ercies and reproach for our sakes, and at last be-
 Soul camest a Sacrifice and Ransom for Man-
 Body kind, and didst ordain this blessed Sacra-
 and ment

ment in remembrance thereof, unto thee do I call and cry, beseeching thee so to inflame my Affections, that in fear and Trembling, in Faith and with Spiritual Comfort, I may approach to the receiving of thy precious Body and Blood; and grant that I may always worthily partake thereof, to the quickening of my dead Soul, that at last I may come into thy Kingdom, where I shall behold thee Face to Face: Whither for thy Mercy sake bring me, through Jesus Christ, my Blessed Lord, and Saviour, who in Compassion to their Infirmitie, taught his own Disciples that most excellent form of Prayer, commanding them that when they prayed they should say, *Our Father, &c.*

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Jesus bearing his Cross.



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Sacramental Preparations FOR

Saturday.

VI. Our Saviour's Crucifixion. The History.

AND when they were come to a place called Golgotha, which is being interpreted the place of a Skull, there they crucified him, and two other Malefactors with him, one on the right-hand, and the other on the left, and Jesus in the midst. Then said Jesus, Father, forgive them, for they know not what they do; and Pilate wrote this Superscription in Greek, Latin, and Hebrew, and put it on the Cross over his Head, **THIS IS THE KING OF THE JEWS.** Then said the Chief Priests of the Jews to Pilate, Write not the King of the Jews, but that he said, I am King of the Jews: Pilate answered, what I have written, I have written. Then said Jesus, Father forgive them; for they know not what they do. Then the Soldiers when they had crucified Jesus, took his Garments, and parted them. Now his Coat was without seam, woven from the top throughout, they said therefore among themselves, Let us not rend it, but cast lots for whose it shall be; that the Scripture might

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be

be fulfilled, which was spoken by the Prophet, which saith, They parted my Raiments, and for my Vesture they did cast Lots; these things therefore the Soldiers did, and the People stood beholding: And they that passed by, reviled him, wagging their Heads, and saying, Ah, thou that destroyest the Temple, and buildest it again in three Days, save thy self, if thou be the Son of God, come down from the Cross. Likewise also the Chief Priests mocking him among themselves, with the Scribes and Elders, said, He saved others, himself he cannot save. If he be the Christ, the King of Israel, let him now come down from the Cross, that we may see and believe him. He trusted in God, let him deliver him now if he will have him, for he said, I am the Son of God: And the Soldiers also mocked him, coming to him and offering him Vinegar, and saying, If thou be the King of the Jews, save thy self; and one of the Malefactors which were hanged, railed on him, saying, If thou be Christ, save thy self and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same Condemnation, and we indeed justly; for we receive the reward of our Deeds; but this Man hath done nothing amiss. And he said unto Jesus, Lord remember me when thou comest into thy Kingdom. And Jesus said unto him, Verily I say unto thee

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To day thou shalt be with me in Paradise. Now there stood by the Cross of Jesus, his Mother, and his Mother's Sister, Mary the Wife of Cleophas, and Mary Magdalen. When Jesus therefore saw his Mother, and the Disciple standing by whom he loved, he saith unto his Mother, Woman, behold thy Son. Then saith he to the Disciple, behold thy Mother. And from that time that Disciple took her unto his own home. And when the sixth hour was come, there was darkness over the whole Land until the ninth hour; then Jesus cried with a loud voice, saying Eloi, Eloi, Lamafabacthani, which is being interpreted, My God, my God, why hast thou forsaken me? After this Jesus knowing all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a Vessel of Vinegar, and they filled a Spunge with Vinegar, and put it upon Hyssop, and put it to his Mouth, saying, Let us see whether Elias will come and save him. When Jesus therefore had received the Vinegar, he said, It is finished; Father into thy hands I commend my Spirit; and having said thus, and cried with a loud Voice, and bowed his head, he gave up the Ghost. And behold the Vail of the Temple was rent in twain from the top to the bottom, and the Earth did quake, and the Rocks rent, and the Graves were opened, and many Bodies of Saints which slept arose

arose, and came out of the Graves after his Resurrection, and went into the holy City, and appeared unto many. Now when the Centurion which stood over-against saw what was done, he glorified God, saying, Certainly this is a righteous Man, truly this was the Son of God. And all the People that came together to that sight, beholding the things which were done, smote their Breasts, and returned. And the Jews, because it was the Preparation, that the Bodies should not remain upon the Cross on the Sabbath Day (for that Sabbath day was an High Day) besought Pilate that their Legs might be broken, and that they might be taken away. Then came the Soldiers and brake the Legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his Legs; but one of the Soldiers with a Spear pierced his side, and forthwith came there out Water and Blood. And he that saw it bare record, and his record is true, and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled: A Bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they have pierced. St. Mat. 27. St. Mark 15. St. Luke 23. St. John 19.

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A Prayer for Saturday Morning.

HO L Y and Eternal Saviour and Redeemer, who offeredst up thy self upon the Cross for me, and hast instituted the Sacrament of thy precious Body and Blood in remembrance thereof; let not my impenitence or unworthiness frustrate thy inestimable Mercies to me, but qualifie me by thy Grace to receive the full benefit of them: O Lord, I have abundant need of thee, but I am so clogg'd with guilt, so holden with the cords of my Sins, that I am not able to move toward thee. O loose me from those Bonds wherewith Satan and my own Lust have bound me, and draw me that I may run after thee. O Lord, thou seest how eagerly I pursue the paths that lead to death; but when thou invitest me to life and glory, I forsake my own Mercies. How often hath this Feast been prepared, and I have with frivolous excuses absented my self, or if I have come, it hath been rather to desie than to adore thee; I have brought so many unrepented sins along with me, as if I came not to commemorate but to renew thy Passion, crucifying thee afresh, and putting thee to open shame. And now of what Punishment shall I be thought worthy, who have thus trampled

under foot the Son of God, and counted the Blood of the Covenant an unholy thing ? Yet O merciful Jesus this Blood is my only Refuge. O let this make my atonement, or I perish eternally ! Wherefore didst thou shed it but to save Sinners ! Neither can the merit of it be overwhelm'd either by the greatness or number of my sins. I am a sinner, a great one, O let me find its saving Efficacy. Be merciful unto me, O God, for my Soul trusteth in thee ; O thou who hast as my High Priest sacrificed for me, interceed for me also, and plead thy meritorious Death on my behalf, and suffer not, O my Redeemer, the price of thy Blood to be utterly lost. Grant, that as the Sins I have to be forgiven are many, so I may love much. Lord, thou seest what faint, what cold Affections I have toward thee, O warm, and enliven them ; and as in this Sacrament that transcendent Love of thine in dying for me is shewed forth, so I beseech thee let it convey such Grace into me as may enable me to make some returns of Love ; O let this Divine Fire descend from Heaven into my Soul, that there may not be any corrupt Affection, any cursed thing sheltred in my Heart ; that I may never again defile that place which thou hast chosen for thy
Temple :

Temple: Thou diedst, dear Saviour, to redeem me from all Iniquity. O let me not again sell my self to work Wickedness: But grant that I may approach thee at this time with sincere and fixed Resolutions of an entire Reformation, and let me receive such grace and strength as may enable me faithfully to perform them. Lord, there are many Diseases which my Soul groans under, and though I lye never so long at the Pool of *Bethesda*, and come never so often to thy Table, yet unless thou be pleased to put forth thy healing Vertue, they will still remain uncured. O thou blessed Physician of Souls, grant that I may now so touch thee, that every one of those loathsome Issues may be immediately stancht, that these sicknesses may not be unto Death, but unto the Glory of thy Mercy in pardoning, and of thy Grace in purifying so polluted a Wretch. O Christ hear me, and grant that I may approach thy Holy Table with such Humility and Contrition, such Love & Devotion, that thou mayest vouchsafe to communicate unto me thy self, and all the merits of thy Passion. Let no Accusations of Satan, or my own Conscience amaze or distract me, but having peace with thee, let me also have peace in my self, that this Wine may make me glad, this Bread of Life

may strengthen my Heart, and enable me chearfully to run the ways of thy Commandments. Grant this O merciful Saviour for thy Mercy's sake, in whose most Holy Name and Words I further pray, *Our Father*, &c.

A shorter Prayer for Saturday Morning.

O Eternal Father, who sentest down thy only Son to redeem the World inflaved to Sin and Satan, by assuming our frail Nature, and teaching us both by Word and Example, the only way to everlasting Happiness. Grant I humbly beseech thee that the continual memory of his bitter Passion, may beget in me an undervaluing of the good or evil I meet with here, compared to what I hope for hereafter. Good Lord pardon thy Servant who desires to prepare his Heart to seek thee, though I be not cleansed according to the Purification of the Sanctuary: I dare not presume to come to that great Feast of thy Body and Blood upon the least opinion of my own worthiness, but when I consider thy infinite Mercies unto Mankind, and thy inviting all without exception, and knowing that thy crucified Body is not only Food to nourish, but Physick to cure: I beg leave that am but Dust and Ashes to come

to thy Holy Table, and with my weak Faith to feed upon some Crumbs of the Bread of Life. I confess, O Lord, I have no Wedding Garment upon me, but I come to seek them at thy Cross, from thy bitter Sorrows to derive into my Soul a godly sorrow working Repentance to Salvation; from thy broken Body a broken heart, from thy warm Blood flowing from thy wounded side, Zeal and Fervency; that I may love and admire thee my God as I ought to do; I come to fetch a new Life from thy Resurrection; bless, I beseech thee, this my Examination, which I now make before thee: Thou knowest, O Lord, what a partial Examiner Flesh and Blood is to it self, unless thou direct me by thy Holy Spirit, and pardon my sins, that so I may be an acceptable Receiver of thy Holy Sacrament: Guard me this day by thy Providence, and be always my God and Guide thro' Jesus Christ, in whose most Holy Name and Words I desire to present my weak Petitions, saying, *Our Father, &c.*

Sacramental Contemplations on the Passion of our Blessed Saviour.

I.

ALAS my Soul, whither are they leading thy Dear Lord, even to

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Golgotha, the place of a Scull, a place full of the Bones and Sculls of notorious Malefactors: Thou didst deserve to suffer in Hell, the place of condemned Souls, and lo thy Lord was led to the place of condemn'd Criminals: but yet before he came thither, by reason of his watching all the Night before, and being hurried up and down from place to place, and sorely scourged that Morning, they discerned him to be weak & weary; and that they may reserve him for greater Sufferings, and make more haste to bring him to it, not out of Pity and Compassion, they ease him of his Cross, and compelled another to bear it after him, who indeed bore the Cross, but not the Curse; who bore it, but was not crucified on it; who was a meer sinful Man, and therefore did not discharge thy Sins thereby, which was only done by the Merits of Jesus Christ thy Saviour.

II.

AND now, O my Soul, contemplate upon thy dear Redeemer when come to the place of his bitter Passion, and by what he was treated with there, a Cup of Vinegar mingled with Gall, let the remembrance of thy sins be as Wormwood and Gall unto thy taste: Thou didst formerly think they were as sweet as Honey, and didst

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didst roll them as a sweet Morfel under thy Tongue : But now (for ever blessed be my God) my Lord and Saviour, by tasting of this bitter Cup, hath delivered me from that Cup of Wrath and Indignation that shall be poured out without mixture of Mercy upon impenitent Sinners. Oh how different have the Dealings of my God to me been, from the usage of sinful Men to my Holy Saviour ! When he was weak, weary, and near to Death, they prepare and present him a bitter Portion of Vinegar and Gall : Was this a Cordial for a dying Man ? For a dying Jesus ? For thy suffering Lord ? But from whence is it that thou hast had so many reviving Cordials of Grace ? God hath revived thee with hopes of Pardon and Salvation, of Life and Glory, and when thou wast a dying Creature, almost without hope, then he did satisfie thee that thou shouldst live with him in Rest and Joy, for ever.

III.

COME then, O my Soul, and with the Eyes of Faith behold thy blessed Redeemer lifted up upon the Cross. Art thou stung with thy sins by the Old Serpent ? sit not weeping and bewailing thy Condition as if there were no hope, for God hath found out a Sovereign Cure for thee.

thee, even the crucified Jesus, look unto him with a believing Eye, and rely on him with a truly penitent Heart, and all thy Diseases shall be healed : Behold, as the Sacramental Bread is broken, so the Body of our Lord was broken, bruised, wounded ; and in the Cup which God's Minister offers thee, and bids thee take and eat the one, and take and drink the other, thy Lord doth convey to thee the Pardon of thy Sins, and the supply of all thy Spiritual Wants, and the enjoyment of Heaven and Glory for ever. Let not his being fastened to the Cross be a Stumbling Block to thy Faith, yea though he were crucified betwixt two Thieves, as if he had been the greatest Malefactor, yet still rely and rest on him for Pardon and Salvation ; for as he that was without Sin, was numbred among Transgressors and the worst of Men ; so by believing and obeying him, thou shalt indeed be numbred amongst the Sons of God, who are really the best of Men.

IV.

Neither let the hainousness of thy sins discourage thee, and though Satan and thine own Heart, are apt to suggest despairing Thoughts, so that thou art ready to say, Can these my sins be done away ? Is there any Helper or Saviour for
such

such a Wretch as I have been? For such a sinner as I am? Do not thus droop and despond, O my Soul: Cast thine Eyes upon the Cross, and there thou shalt find in legible Characters, which he that runs may read, what God in his Providence would have written over the Head of thy suffering Lord, **THIS IS JESUS.** Then, even then, did God the Father own him a sufficient Saviour, and wilt not thou then rest on him as thy Saviour? O my Soul, be not faithless, but believe and be obedient.

V.

HEarken, O my Soul, and hear thy Lord himself crying from the Cross, My God, my God, why hast thou forsaken me? And though thy state be sometimes uncomfortable, yet do not think that thy God hath utterly forsaken thee. Was not Christ, even now, the Son of his Love, and yet he cried out he was forsaken by his Father; so that there may be everlasting Love in the Heart of the Almighty, when there be Frowns in his Face. Methinks my Saviour doth assure me, that though God, because I have offended, doth hide his Face for a moment, yet with everlasting Kindness he will remember me, and that because my Saviour hath

hath suffered for me, not only in his Body when he was nailed on the Tree, but in his Soul, when on the Tree he cried out, *My God, my God, why hast thou forsaken me?*

VI.

BUT what, O my Soul, is thy Lord and Saviour dead? Hath he given up the Ghost? Did I hope to be saved by him, and is he dead? What then? Is thy Hope dead, because thy Saviour died? If he had not suffered thou couldst not have been saved: But yet he did not die till he had finished Man's Redemption: He declared upon the Cross, *It is finished*, and had nothing more to do than to die. All the Types and Prophecies that prefigured his sufferings were fulfilled; All that his Father had determined, and was requisite for the Salvation of Mankind, was perfected; and to compleat all, thy Lord and Saviour died. Blessed Jesus, I will venture to rest upon thee for eternal Life; be not afraid, O my Soul, that if thou sincerely imbrace a crucified Christ, thou shalt ever be disappointed of thy Hope: for though he was dead, yet he is now alive, and lives for evermore; Death shall no more have Dominion over him; He died upon the Cross, but he is now upon the Throne, appearing

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appearing in the presence of his Father for thee, and all repenting, returning Sinners.

VII.

O Blessed Redeemer, let my Heart be warmed with thy Love, when I approach thy Table, and eat and drink the Sacramental Bread and Wine in commemoration of thy bitter Passion, and thy Bloody Death. Let my Love burn, and my Desires be inflamed, be thou delectable, and let my sins be detestable to my Soul; there do thou melt and break my hard and stony Heart: When thou wast to die, thou didst ordain that this Holy Supper should be celebrated in remembrance of thy Death and Sufferings, till thou shalt come again in Glory, to take thy Children to thy self, to rejoice for ever in beholding thy blessed Face, where all true Christians saved by thy Death shall need Sacraments, or other helps to Piety, no more to all Eternity: Even so come Lord Jesus, come quickly. *Amen and Amen.*

VIII.

AND there was Darkness over all the Earth. The Sun loses his splendor at Noon. The Deed was black, and Heaven draws a Curtain over it. Yet the greatest part of the Spectators continue obstinate. When Men's Hearts are set upon sin

sin and the world, how little do even miracles prevail? O my Soul, how many strange Providences hast thou seen, and yet hast not amended thy Life? Thou hast seen Miracles of Judgment and Mercy, yet thy Heart hath continued hard. Learn henceforth to take more notice of Divine Dispensations, and believe that they are so many Alarums from Heaven to the Inhabitants of the World to learn Righteousness.

IX.

FATHER, into thy hands I commend my Spirit: And having said thus, he gave up the Ghost. Now is the Sacrifice offered, and this Death of our Dear Redeemer reconciles God to the sinful World. This Death which had been so often foretold both by the Prophets and Christ himself, is at last accomplished, and the Pardon of Sin, and the possibility of Men's arriving to Eternal Life by a true Repentance is hereby purchased. This Death puts an end to the Curse of the Law, and from this Death, O my Soul, maist thou date thy Happiness. Though wicked Men were the means whereby it was effected, yet the Son of God was willing and resolved to die, and his voluntary Death is the meritorious cause of thy Eternal Life. O look upon

upon it with wonder and admiration, and see withal how thou thy self maist end thy days. If thou livest like a Child of God, thy Father in Heaven will receive thee when thou diest. He will not send thee to Hell, but like a Father he will stretch forth his Almighty Arms and receive thee to himself.

H Y M N S.

I.

THUS died the Prince of Life, thus he
That could not die, even died for me.
My thoughtful Heart Lord shall arise,
And ponder these deep Mysterries.

What means his Death who knew no Sin,
Or what my Life who live therein?
Mine was the Debt, and Death my due,
Though thou wast pleas'd thy Son to sue.

Thou Lord on him wast pleas'd to lay
The Debt, and he the Price to Pay.
By Gospel-Feasts, though sweet to me,
Were th' Emblems of his Agony.

And Oh ! how great his Sufferings were,
Who th' Wrath of God and Man did bear :

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*The Father then forsakes the Son,
And Creatures 'gainst their Maker run.*

*The Joyless Stars even seem'd to say,
Israel hath quench'd the Lamp of Day.
The stubborn Mountains they lament,
The Rocks they are in sunder rent.*

*The Graves their sealed Doors uncloze,
The Dead awaken'd also rose,
Th' amaz'd Centurion mourning cries,
Oh 'tis the Son of God that dies.*

*Thus all these labour to confess
Thy Deity, thy Righteousness.
Enough, Dear Lord! These offer me
Supports for th' utmost in thee.*

II.

M*Y God, O why hast thou forsook,
Why, O so far withdrawn thy aid,
Nor when I roared Pity took?*

*My God by Day to thee I pray'd,
And when Night's Curtains were display'd,
Yet wouldst thou not vouchsafe a look.*

*Now I a Worm, no Man, am made,
The scorn of Men, despis'd by all;
Who shake their Heads, make Mouths, upbraid*

for Saturday.

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Let God, say they, redeem from Thrall,
On whom thy Hopes so vainly call,
Now let him his Beloved aid.

My Hands and Feet transfix'd are,
Bones to be told with anguish wast,
They see with Joy: My Robes they share,
Lots on my seamless Garment cast,
My strength to my Redemption hast,
Nor O be deaf to my sad Pray'r.

O Praise him you who fear the Lord,
You Sons of Jacob God adore;
Let Israel's Seed his Praise record,
For from their Cries who help implore,
His Face he hides not, nor the Poor
In their Afflictions bath abhorr'd.

In the Great Assembly shall
Declare his Works, which Words exceed,
And pay my Vows before them all.
The Meek abundantly shall feed,
The Faithful praise their help at need,
Nor by the stroke of sin shall fall.

III.

THine Eyes, Lord, are still on us,
Howe'er the Case doth stand,
Table thou hast furnished,
Made ready by thine Hand.

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No People now in all the World
Are better fed than we ;
Our Manna's from the Royal Throne
By thy Divine Decree.

Thy Acts, O Lord, the Noble Acts
In this Feast we do see ;
Though Rebels are in Bondage still,
Thy Children they are free.

Free from their Sins, thy Wrath and Hell,
By Christ our Advocate,
Who daily interceeds for us
Before thy Mercy-seat.

That we being brought again to God
(Who once were gone astray)
By Christ the Bishop of our Souls
May sing his praise alway.

And to the honour of his Name
Be glad with one accord,
Yea let the very Heart rejoice
Of them that fear the Lord.

A Prayer for Saturday Evening.

BLessed Lord and Saviour, I the unworthy
thiest of thy Creatures present my self
before thy Mercy-seat, humbly imploring
the pardon of all my Transgressions, which
render me unworthy to receive the least
of thy multiplied kindnesses ; much less
of being made partaker of the participation
of thy sacred Body and Blood ; Dear Redeemer

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deemer, let me approach this Divine Institution with a prepared Heart, and learn by thy Example submission to thy Divine Will. Give me Resignation of Spirit, that thy Will may be done, though by my suffering, if it seem good to thy Providence, or if it may glorifie thy Name; let me contemplate thy Passion, O thou infinite Justice, in taking so full vengeance upon sin! Even upon thy own, thy only beloved Son, that we might tremble at the Effects of sin; O the infinite Mercy of the Almighty to think of such a Remedy for miserable Man's Restoration! And O the equal goodness of thee our dearest Lord, who wast a willing Sacrifice, who wast content, nay ambitious, yea hungering and thirsting after our Salvation by thy dreadful Passion, for which let me bow my self at thy footstool, and mourn for thy sufferings for my sins. O let thy Thorns pierce me to the Heart, and thy Nails fasten me to thee as they did thee to the Cross. Thou that didst entertain *Judas*, and sufferedst him to kiss thy Cheek, reject not me thy unworthy Supplicant, but kiss me with the affections of a Saviour. Thou that didst permit the Soldiers to bind thee, to satisfaction for my abused Liberty, bind me now unto thee with the chains of Love, and let that

that holy Union dissolve the Cords of Vanity, and subdue all my unruly Passions and Desires. Dearest Lord, as in my Body of sin, so in thy suffering Body there was no whole part, nothing but sores, and stripes, and wounds, and bruises ; my head had imagined mischief, and thine O Lord was crowned with Thorns ; My Eyes having been Casements of Vanity, thine were blindfolded and bedewed with Tears : I had blasphemed God even to his Face and thy Angelical Face was spit upon My Feet have been swift to do evil, thine were nail'd to the Cross : I had offended in all my parts, thou wast tormented in all thine ; so that with shame and astonishment I must needs confess that my sins inflicted all these miseries upon thee, by the hands of thy barbarous Enemies. O let the Spear that pierced thy Heart, sweet Jesus pierce mine with true sorrow ; let me contemplate on thy Passion with infinite hatred of sin, and with infinite gratitude to thy Love Let me adore thee, O blessed Jesus, when I consider that the holy Sacrament was thine own Institution, strike my Soul into an holy awe and reverence approaching it. O create in me heavenly Dispositions to so heavenly an Institution Let me verily believe, that if with due

preparation I come to thy Altar, as certainly as I receive the outward Signs, so certainly shall I receive thy most blessed Body and Blood. Preserve me this Night and for ever, and defend me from all dangers and evils, in and through thy own Merits, in whose most blessed Name and Words I further pray, *Our Father, &c.*

A shorter Prayer for Saturday Evening.

HOLY Saviour, Glory be to thee for causing thy Sufferings to be registred in thy Gospel; there I read the Wonders and Triumphs of thy Almighty Love, how thou tookest on thee the form of a Servant, and how many Reproaches and Persecutions thou didst endure from a wicked and perverse Generation, and all to save sinful Creatures; how thou who wert the Lord of Glory, and the Author of Life, wast put to a most ignominious Death; and hast commanded us to celebrate thy holy Sacrament in remembrance thereof. Glory be to thee, O Lord, who makest thy own Body and Blood my Spiritual Food. I most humbly abase my self before thee, confessing that I am unworthy of any of those Mercies I enjoy in common with the rest of thy Creatures, for I have too much forgotten thee my Creator, and Jesus Christ

Christ my Redeemer, and yet thou art pleased to permit me to come and feast at thy Table: and I am desirous to go, if thou please to pardon all my Offences, and to accept of my hearty sorrow for them, and an unfeigned Resolution to amend: And if I am in any measure prepared, it is to be ascribed to thy Grace, which I hope will still so assist me that I may not be an unwelcome Guest, but be filled with such a lively Sense of thy Love to me, such a sincere and ardent Love to thee, and such satisfaction of heart in being one of thy Servants, that I may be sorrowful that I have offended thee, and resolve to be stedfastly obedient to thee in all things, and may daily increase in all Grace, till I come to thy everlasting Kingdom. Hear me, O Lord, and help me so to perform this duty in remembrance of my Saviour in every part thereof, that I may not only at present rejoice in his Love to me, but be excited thereby to do the rest of my Duty better, and with more delight all the days of my Life: which I humbly beg in and through thy merits and mediation, who hast commanded me when I pray to say, *Our Father, &c.*

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Sacramental Devotions

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Sunday.

Before, at, and after the Receiving of the Holy Communion.

VII. Our Saviour's Institution of the Blessed Sacrament.

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AND as they were eating Jesus took Bread and gave Thanks, and Blessed it; and Broke it, and gave it to his Disciples, and said, Take, Eat, this is my Body which is given for you, this do in Remembrance of me. Likewise also he took the Cup, and when he had given Thanks, he gave it to them, saying, Drink ye all of it; for this Cup is the New Testament in my Blood which is shed for you, and for many for the remission of sins; And they all drank of it. Verily, I say unto you, I will not drink henceforth of this fruit of the Vine, until that day when I drink it new in the Kingdom of God my Father, Mat. 26. Mark 14. Luke 22.

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A Prayer for Sunday Morning, before the receiving of the Blessed Sacrament.

ALmighty and most merciful God, who hast in thy great goodness prepared this spiritual Feast for sick and famished Souls ; make my desires and gaspings after it answerable to my needs of it : I have with the Prodigal wasted that portion of Grace thou didst bestow upon me, & do infinitely want a supply out of this Treasury, but O Lord, how shall such a wretch as I dare to approach this Holy Table ? How shall this Spiritual Manna, this Food of Angels, be given to one who hath chosen to feed on husks with Swine ? Nay, who hath already so often trampled these precious things under foot, either carelessly neglecting, or unworthily receiving these Holy Mysteries ? O Lord, my guiltiness makes me not dare to keep away ; for where shall my polluted Soul be washed, if not in this Fountain, which thou hast opened for sin and uncleanness ? Hither therefore I come, and thou hast promised that him that comes to thee thou wilt in no wise cast out : This is, O Lord, the Blood of the New Testament ; Grant me so to receive it, that it may be for remission of my Sins, although I have so often and wretchedly broken that Covenant, whereof this S

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crament is a Seal ; yet be thou graciously pleased to be merciful to my unrighteousness, and to remember my iniquities no more ; put thy Laws into my Heart, and write them in my Mind, and by the power of thy Grace dispose my Soul to such a sincere and constant Obedience, that I may never again provoke thee. Lord, Grant that in these holy Misteries I may not only commemorate, but effectually receive my Blessed Saviour, and all the Benefits of his Passion, and to that end give me such a preparation of Soul as may qualifie me for it : Give me a deep sense of my unworthiness, that being weary and heavy laden, I may be capable of his refreshings, and may be washed in his Blood : Raise up my dull and earthly mind from groveling here below, and inspire it with a holy Zeal, that I may with spiritual Affection approach this Spiritual Feast ; and let, O Lord, that infinite Love of Christ in dying for so wretched a sinner, inflame my frozen, benumbed Soul, and kindle in me that sacred fire of Love to him, and that so vehement, that no water may quench, no floods drown it, such as may burn up all my dross, and not leave one unmortified Lust in my Soul, and such as may also extend it self to all whom thou hast given me command and example to

love, even Enemies as well as Friends. Finally, O Lord, I beseech thee to cloth me in the Wedding Garment, and make me, though of my self a most unworthy, yet by thy Mercy an acceptable Guest at this Holy Table, that I may not eat nor drink my own Condemnation, but may have my pardon sealed, my weakness repaired, my corruptions subdued, and my soul so inseparably united to thee, that no temptations may be ever able to dissolve the union, but that being begun here in Grace, it may be consummated in Glory. Grant this, O Lord, for thy dear Son's sake, Jesus Christ, in whose most holy name and words I farther pray, *Our Father, &c.*

A shorter Prayer before the Receiving the Sacrament.

O Most gracious & merciful Lord God, thou hast called all those that are weary and heavy laden with the burden of their sins, to come unto thee, and hast promised that thou wilt ease and refresh them. Thou hast invited all those that hunger and thirst after thy Kingdom, and the Righteousness thereof, to come to thy Table, to taste of thy Supper, and hast promised that thou wilt satisfy them. In assurance of these

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promises, I come to thee, Blessed Lord Jesus, beseeching thee to ease and satisfie me with thy Mercy, for my Soul hungers and thirsts after thee, and thy Salvation. I acknowledge, that my daily sins have made me unworthy of my daily Bread, much more of this heavenly Banquet. O make my Soul to ascend to thee in humble Supplications, and let my Saviour's Intercession procure thine acceptance, and give me such a Faith as may take possession of all I pray for; besprinkle my polluted but penitent soul in the Blood of thy dear Son Jesus Christ: O let the Blood of his wounds, and the water of his side wash me clean, that I may come to the blessed Feast, of the spotless Lamb that was slain from the beginning of the World. I confess O God, that when I consider thy purity and my uncleanness, thy glory and my shame; I see it to be infinitely presumptuous that I should approach to thy presence, and desire to partake of thy Sacrament, and to enter into thy Grace, and to hope for a part of thy Glory, but when I consider thy Mercy, Wisdom, Bounty and Goodness, thy readiness to forgive, and desires to impart thy self unto thy Servants, then am I lifted up with hope, then I come with boldness to the Throne of Grace, even so, O Lord,

because thou hast commanded it, and because thou lovest it should be so. It was never heard, O Lord, from the beginning of the World that thou didst ever despise him that called upon thee, or forsake any who did abide in thy fear, or that any that trusted in thee was ever confounded. But if I come to thee I bring an unworthy Person to be united unto thee, if I come not, I shall remain unworthy for ever. If I stay away I fear to lose thee, if I come I fear to offend thee, and that will lose thee more, and my sins too at the last. I know, O God, I know my sins have separated between me and my God, but thy Love and thy Passion, thy Holiness and thy Obedience hath reconciled us, and though my sins deter me, yet they make it necessary for me to come, and though thy greatness amaze me, yet it is so full of goodness that it invites and encourages me to approach these holy Misteries at this time, humbly imploring thy Mercy and Pardon for all my forepast Transgressions, in and through my Blessed Mediator and Redeemer, who when I pray, hath taught me to say, *Our Father, &c.*

Ejacu-

Ejaculations before the Receiving the Holy Communion.

I.

O Blessed Lord, our gracious Saviour and Redeemer, Jesus, King of Kings, and Lord of Lords, thou art fairer than the Children of Men ; upon thee the Angels look, behold, and wonder ; what am I, O Lord, that thou who fillest Heaven and Earth shouldst descend, and desire to dwell with me, who am nothing but folly and infirmity, misery and sin, shame and death?

II.

AND yet O Blessed Saviour, thou didst for our sakes take upon thee our passions and sensibilities, our weaknesses and our sufferings, who wert hungry after the Temptations of the Devil ; weary and thirsty in thy discourse with the Woman of *Samaria* ; who didst weep over *Lazarus*, wert afflicted in the Garden, whipt in the Consistory, nailed on the Cross, pierced with a Spear, wrapped in Linnen, laid in the Grave, and so art become a merciful High Priest, and pitiful to our Infirmities ; be pleased to receive a weary sinner, an overburdened Conscience, an afflicted, polluted Soul into thy care and conduct. I know, that a thousand years of tears and sorrow, the purity of Angels, the love of Saints

and the humiliation of the greatest penitent is not sufficient to make me worthy to dwell with thee, to be fed with thy Body, and refreshed with thy purest Blood, to become Bone of thy Bone, and Flesh of thy Flesh, and Spirit of thy Spirit.

III.

BUT what I cannot be of my self, let me be made by thee : I come to thee wounded, and bruised, and bleeding, for thou art my Physician, arise then with healing in thy Wings ; I am thirsty and faint : As the Hart longeth after the Water-brooks, so longeth my Soul after thee, O God ; thou art the Eternal Fountain, from whence spring the Waters of Comfort and Salvation. I am hungry & empty, and weak, and I come running after thee, because thou hast the Words of eternal Life : O send me not away empty, for I shall faint and die, I cannot live without thee. O let Vertue go forth from thee, and heal all my sickness : Do thou appear to my Soul in these Holy Misteries, heal my sores, purifie my stains, enlighten my darkness, turn from me all vain imaginations and illusions of the Enemy, all perverseness of Will, all violent and inordinate passions, sensual desires, and furious anger, lust, malice, gluttony and pride ; the Spirit of Envy, and the Spirit of Detraction.

on.

on. Let not sin reign in my Members, nor the Devil lead my Will captive, nor the World abuse my understanding, & debauch my Conversation. IV.

O Jesus, be a Jesus unto me; and let this Sacrament be a favour of Life, and the holy Body and Bread of Life, and thy precious Blood the purifier of my sinful Life. Grant that I may receive these Divine Mysteries for the amendment of my Life, and a preservative against my sins, for the increase of Vertue and Holiness in my Soul. Grant that I may from the thus Sacramentally Communicated, derive prevailing Grace for the amendment of my Life, Spiritual Wisdom for the discerning the ways of Peace; the Spirit of Love, and the Spirit of Purity, that in all my Life I may walk worthy of thy gracious favours which thou givest to me unworthy: That I may do all my Works in Holiness and Righteousness, that I may resist every temptation with a never-failing Courage, and be never surprized and deceived thereby.

V.

Sweetest Saviour, I come to thee upon thy invitation, and by thy Commandment I could not come to thee but by thee. O let me never go from thee any more, but enter into my Heart, feed me

with thy word, sustain me with thy Spirit, refresh me with thy Comforts, and let me in this Divine Mystery receive thee my dearest Saviour, and be thou my Wisdom, and my Righteousness, my Sanctification, and my Redemption. Let me receive this holy Nourishment as an Earnest of an Eternal Inheritance, as a defence against all spiritual Danger, as an incentive to holy Love, and a strengthening of my Faith, that thou being one with me, and I with thee, I may by thee be gracious in the eyes of thy heavenly Father, and may receive an inheritance with the Saints in Light, which thou hast already purchased and prepared, O Eternal and most gracious Saviour and Redeemer. *Amen, and Amen.*

After the Sermon is ended, while the Minister is preparing himself, and the Communicants are separated from the Congregation, say thus,

O Blessed Jesus, thou hast said it is thy delight to be with the Sons of Men; dwell with me sweetest Saviour, and delight in me. Grant that I may never offend thee, that I may never grieve thy Holy Spirit, and that my Soul may be lifted up to thee: Oh let me be transported with love and thankfulness, that thou dost not only pardon my sins, but didst relinquish thy Throne, and didst lose thy life to inthron

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me in thy Kingdom, and to bestow on me thy greatest Mercies, who am unworthy of the least ; that thou hast set me down at thy Table with thy Children, who am as unworthy as a Dog to creep under it ; who dost court my Obedience, tho' thou mightest not only command it, but instantly punish my disobedience ; who dost promise a reward to me who am so far from deserving it, that I am still provoking thy Holy Majesty, and hast assured me of Eternal Glory, who am more apt to be ashamed of my duties than my offences. Oh how should this remembrance of this dear Love of my Lord, make my heart burn with ardent affections toward him !

At thy approach to the Holy Table, say,

IN the multitude of thy Mercies, O Lord God, do I now approach thy Altar. O pardon my sins, and receive me graciously. If thou shouldst be extream to mark what is done amiss, O Lord who may abide it ! but with the Lord there is Mercy, and with him there is plenteous Redemption.

When the Minister is going to Officiate, say,

WITH Joy and Admiration consider, O my Soul, how Christ was ordained and accomplished for a Priest, Altar and Sacrifice for our Redemption, Spiritual Nourishment and Salvation. Praised be thy Name,

name, O Lord, for thy Ministers, and faithful Stewards, to give us Meat in due season.

When the Minister begins the Offertory, say,

Blessed be thou, O Lord God, for all things come of thee, and of thy own do I now give thee. O let this Alms be an odour of a sweet smell, a Sacrifice acceptable and well-pleasing in thy sight.

Then join frequently with the Minister in the Prayer for the State of Christ's Church, and hearken earnestly to the following Exhortation, and accompany him in the general Confession, and receive the Absolution with all manner of Devotion and Thanksgiving.

When the Words of Consecration are pronounced, say,

O Blessed Jesu, in the Bread broken I call to mind thy Body torn with Whips, and Thorns, and Nails, and in the Wine poured, I call to mind thy precious Blood shed for my sins. O holy Saviour, I behold thee stretched upon the Cross, with thy Arms spread, ready to imbrace and receive all Mankind into thy bosom: Glory be to thee, O Lamb of God, who didst offer thy self a Sacrifice, to take away the sins of

of the whole World, Lord have Mercy on me, and take away mine also.

*While the Minister himself is Communicating,
say,*

THE Lord hear thee, and remember all thy Offerings and Sacrifice: Grant thee thy Hearts desire, and fulfil all thy Mind, the Lord perform all thy Petitions which thou hast made at this time, both for thy self, for us, and for all Persons. Blessed is the Man whom thou choosest and receivest unto thee, he shall dwell in thy Court, and shall be satisfied with the pleasures of thy Holy Temple.

*When the Minister approaches thee with the
Bread, say,*

O Lord God, I now desire to renew my Covenant with thee, and to seal it with this Sacrament. Lord put thy Laws into my mind, and write them in my heart, and for the Passion of thy Son which I now commemorate, be merciful to my unrighteousness, my sins and my iniquities do thou remember no more, but be thou my God, and I will be thy Servant. *Amen, Amen.*
O my Soul, taste now and see how gracious the Lord is.

When

When the Minister reaches the Consecrated Bread, suppose thy Lord entering into his Courts, and say,

Lord, I am not worthy thou shouldst come under my roof; but speak the Word, Lord, and thy Servant shall be whole.

After Receiving the Bread, pray thus;

Blessed be the Name of our gracious God. Thou O Blessed Saviour Jesus, hast given me thy precious Body to be the Food of my Soul; and now, O God, I humbly present to thee my Body and Soul, do thou make them fit for thy Service, and grant that what thou hast given me for the remission of my sins, may not by my fault become the increase of them, but let me abide in thee, and bring forth fruit in thee, that at the Resurrection of the just my soul may be received into a participation of the Eternal Supper of the Lamb, that where thou art I may be also, beholding thy Face in Glory, O Blessed Saviour and Redeemer Jesus, Amen.

When

When the Holy Cup is offered, attend devoutly to the Blessing of it, and join in heart with the Words of the Minister, saying, Amen.

I Will receive the Cup of Salvation, and call upon the Name of the Lord.

After Receiving the Cup, say,

Glory be to thee, O Lord Jesus, who permittest me to drink of the Fountain of Life freely. I bless and praise thy name, O Eternal Father and most Merciful God, that thou hast vouchsafed to admit me to a participation of these dreadful and desirable Misteries, and though I am unworthy, yet thy love never fails, and though I have too often repented of my Repentances, and fallen back into sin, yet thou never repentest of thy loving kindness. Be pleased therefore of thy infinite Goodness, to grant that this Holy Communion may not be to my Judgment and Condemnation, but that it may be sweetness to my Soul, and let it put new life and vigor therein, and into the Souls of all that Communicate with me, that our Faith may daily increase, that we may all grow more humble and contrite for our sins, that we may all love thee, and serve thee, and delight in thee, and praise thee more frequently, and more incessantly than we have done heretofore. *Amen, Amen.*

Whilst

Whilst others are Communicating, pray thus,

O My God, whom have I in Heaven but thee, and there is none on Earth I desire in comparison of thee. As the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God. My Soul is athirst for thee, O God, my God. Blessed Saviour, I am thine, wholly thine, for thou hast bought me with a price, with the inestimable price of thy own Blood. Lord, suffer not the price of thy own Blood to perish, and I will always glorifie thee, in my body and in my spirit, which are thine. Preserve us all O Lord, pure and acceptable sacrifices unto thee, that we may be all presented spotless before the Presence of thy Glory with exceeding Joy ; and as we being many are one Bread and one Body, (for we are all partakers of that one Bread, and have drunk of the same Cup) so help us to keep the unity of the Spirit in the bond of Peace, and to love one another with a pure heart fervently.

A Thanksgiving after Receiving the Blessed Sacrament.

Glory be to God on High, on Earth peace, and eternal Comfort to my Soul ; I am now fed with thy Body, and my heart

heart is cheared with the Cup of the New Testament in thy Blood, according to thy holy appointment. Lord grant that I may feel in my Soul the effect of this divine Banquet, by the confirmation of my Faith, assurance of my Hope, enlargement of my Love, and my increase in spiritual strength against all temptations. O dearest Lord, raise thou my Devotion to the highest pitch it can possibly reach to praise thee. How can I ever more offend such riches of mercy as are in thee, O crucified Saviour? and yet whilst I carry this Body of sin about me, I fear I shall; but Lord, I do from my heart renounce and abhor all things that displease thee; I resolve to the utmost of my power to resist all temptations, and to become as totally thine as my frail Nature will permit me. I will love thee, O Lord, my King, and I will praise thy name for ever and ever! Glory be to thee, O Lord God, for giving me this blessed opportunity of coming to thy Altar: O grant that I may never more pollute my Soul, which thou hast now made thy Temple to reside in, who art the God of purity. Praise the Lord, O my Soul, while I live I will praise the Lord: As long as I have any Being I will sing Praises to thee, O blessed Saviour, my King, and my God. O gracious Lord, pardon all my failings, accept

cept all my Prayers and Praises, and supply all my Wants, which I sum up in thy own blessed words, *Our Father, &c.*

A Hymn of Praise after Receiving the Holy Communion.

I.

O Praise the Lord, praise him, praise him,
Sing Praises to his Name;
O all ye Saints of Heaven and Earth,
Extol and laud the same.
Who spared not his only Son,
But gave him for us all;
And made him drink the bitter Cup,
The Wormwood and the Gall.

Frail Nature shrunk, and did request
That bitter Cup might pass;
But he must drink it off, for this
The Father's Pleasure was.
Lo then I come to do thy Will,
His blessed Son reply'd;
Yielding himself to God and Man,
He stretch'd himself and dy'd.

He dy'd indeed; but rose again,
And did ascend on High,
That we poor Sinners lost and dead
Might live Eternally.

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thy

*His Blood was shed instead of ours,
His Soul our guilt did bear,
He took our sin, gave us himself,
What an exchange is here?*

Holy

*Whatever is not Hell it self,
For me it is too good;
But must we eat the Flesh of Christ?
And must we drink his Blood?
His Flesh is heavenly Food indeed,
His Blood is Drink Divine,
His Graces drop like Honey-Combs,
His Comforts taste like Wine.*

him,

*Sweet Christ thou hast refresh't our Souls —
With thine abundant Grace,
For which we magnifie thy Name,
Longing to see thy Face.
When shall our Souls mount up to thee?
Most Holy, Just and True,
To eat that Bread, and drink that Wine
Which is for ever new.*

II.

Hosanna to King David's Son,
Hosanna to the Christ,
That in the Father's name doth come,
Hosanna to the highest.
For thou wast slain and art alive,
Redeeming us to God,

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From

*From every Nation, Kindred, Tongue,
By thy most precious Blood.*

*Corruptive things, as Silver is,
And Gold Redeem'd us not,
But Christ our Saviour's precious Blood,
A Lamb without a spot ;
To him that sits upon the Throne,
And Christ the Lamb therefore,
Be Glory, Blessing, Strength, Renown,
And Honour evermore.*

A Prayer after Receiving the Sacrament.

Blessed be thy glorious Name, O Lord, for all thy unspeakable Mercies to me and all the World ; I adore and magnify thee for thy great goodness, in giving thy Son to die for me, and making me partaker of his most precious Body & Blood. O Lord what is man that thou regardest him ? And what am I a vile and wretched sinner, that thou shouldst be thus favourable unto me. Thou hast been pleased to admit me to renew that Covenant with thee which I had broken, and to give me assurance of thy readiness to pardon so vile & great a sinner as I have been : I have received the pledges of thy love, and been admitted to thy Holy Table

Table; I have there devoted my self again unto thee my Soul and Body, all my powers and faculties. I have vowed Obedience to thee, and after the most solemn manner Consecrated my self to thy service. Thou art a God that knowest the heart, and art not to be mocked; I tremble when I consider thy infinite Power, Wisdom, and Holiness. Let these Thoughts beget in my Soul a great fear of thy Holy Name, a great care to do thy Will. Grant I may not for the future turn the Grace of thee my God into wantonness, and that I may not receive the Grace of God in vain. There is nothing hid from thee, thou knowest my weaknesses and my infirmities, and the temptations wherewith I am assaulted, to me and to which I have too often yielded; I am surrounded with snares, and my spiritual Enemies are powerful and active. O Lord, help thy Servant, and grant that I may both resist and vanquish them by the aid of thy holy Spirit. Keep the possession of my Soul which I have unfeignedly surrendered up to thee. Unite my Heart, O Lord, to fear thy name, and grant that I may spend the remainder of my time in obedience to thee, and in Acts of Charity unto my Brethren. Create a clean Heart, O Lord, and renew a right spirit within me.

For-

Table

Forſake me not, O Lord, if thou leave me I periſh. Guide me by thy Counſel, and at laſt receive me to thy Glory. I do greatly deſire the Salvation of Mankind, and humbly commend to thee this Church and Kingdom, the King's Majeſty, and all our Superiours in Church and State, humbly intreating thee to direct and guide them all into thoſe holy ways that are pleaſing to thee, and beneficial to thoſe that are under their charge and influence. And work in the minds of all Chriſtians an unfeigned Charity, acceptable temper, patience and exemplary meekneſs, and all the other fruits of thy Holy Spirit. And grant me thy heavenly Grace, that I may ſo uſe things Temporal, that I may not miſs of thy Eternal Blifs, for the ſake of Jeſus Chriſt, my only Mediator and Advocate, who hath taught me to pray, *Our Father, &c.*

*Thus Angels ſing, and thus ſing we,
To God on High all Glory be;
Let him on Earth his Peace beſtow,
And unto Men his Favour ſhow.*

F I N I S

THE
DEVOUT
Christians
Daily Sacrifice,

Consisting of
MORNING and EVENING
PRAYERS
FOR

Every Day in the Week, upon
Ordinary Occasions : With
GRACES.

L O N D O N :

Printed for Thomas Crouch, 1724.

A Prayer for Sunday Morning.

A Almighty God and Merciful Father, who didst command the Children of *Israel* to offer a daily Morning and Evening Sacrifice unto thee, that thereby they might glorifie and thank thee for thy protection both Night and Day : Receive O Lord, my Morning Sacrifice of Thanksgiving which I lay upon thy Altar ; I yield thee humble and hearty thanks that thou hast preserved me from the dangers of the night past, and brought me safe to the light of this day, and the comforts thereof, a day which is Consecrated to thine own Service, and for thine own Honour. Let my Heart therefore, O gracious God, be so affected with the Glory and Majesty of it, that I may not do mine own works, but may wait on thee, and discharge those weighty Duties which thou requirest of me ; and since thou art a God of pure Eyes, and wilt be sanctified in all those that draw near unto thee, who regardest not the sacrifice of fools, nor hearest sinners that tread in thy Courts, and call upon thee in the house of Prayer, I beseech thee to pardon and forgive all my sins, remove them out of thy presence as far as the East is from the West, and accept of me in the merits of
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VII. Iesus Instituting the Sacrament



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thy Son Jesus Christ, that when I shall come into thy Temple to compass thine Altar, my Prayer may come up before thee as incense; And as I desire thou wouldst hear me calling upon thee in my Prayers, so give me Grace to hear thee calling upon me in thy Word, that it may be Wisdom, Righteousness & Reconciliation to me, to the saving of my Soul in the day of the Lord Jesus: Grant that I may hear it with Reverence, receive it with Meekness, & mingle it with Faith, that it may accomplish in me that good work for which thou hast sent it. Bless our most gracious Sovereign in his Government, and all his Royal Relations: Bless the Clergy, Nobility, and People of all degrees & kinds, with my Kindred, Friends, and all I am bound to pray for, and be my God and Guide this day and for ever, thro' the merits of Jesus Christ, who has commanded me, when I pray, to say, *Our Father*, &c.

A Prayer for Sunday Evening.

O Most glorious God, and in Jesus Christ my merciful and loving Father, I confess and acknowledge those many weaknesses and imperfections which I have been guilty of in the performance of the Duties of this Day. I have called upon thee for Pardon and Forgiveness of my Sins, but

so coldly and carelessly that my Prayers are become my sins, and stand in need of pardon. I have heard thy holy Word, but with such deadness and destruction of Spirit, that I have been a very unprofitable and forgetful hearer; so that O Lord, tho' I have done thy Work, yet it hath been so negligently, that I may rather expect a Curse than a Blessing from thee. But O God who art rich in Mercy, and plenteous in Redemption, mark not I beseech thee, what I have done amiss, remember that I am but Dust, and remit all my Transgressions, Negligences and Ignorances, and cover all my imperfections with the perfect and absolute Obedience of thy dear Son, that those Sacrifices which I have offered up unto thee this day, may be accepted in and for that Sacrifice which Christ Jesus offer'd upon the Cross for me, and let all my Sins be buried in Oblivion: Ease me of the burden of them, and give me Grace, that by the Call of thy Gospel I may rise from the slumber of Sin unto newness of Life. Let me live according to those holy Rules which thou hast this day prescribed in thy holy Word. Make me to know what is acceptable in thy Sight, and therein to delight. Open the eyes of my understanding, & help me through to examine my self concerning my Knowledge

ledge, Faith and Repentance. Increase the little grain of my weak and feeble Faith, and direct me to the true object, the Merits of Jesus Christ. Bless O Lord, all the People of this Land, from the highest to the lowest; the Royal Family, our Ministers, Magistrates, thy whole Church, and every Member thereof: Continue thy goodnels to me this Night, and receive me into the Arms of thy Providence, that being awakened to the comforts of the next Day, my Mouth may be filled with thy Praises. These weak Petitions I humbly offer for the sake of my dear Redeemer, in whose most blessed Name and Words, I further pray, *Our Father, &c.*

A Prayer for Monday Morning.

O Eternal and everlasting God, I presume to present my self this Morning before thy Divine Majesty, beseeching thee to accept of my humble and hearty Thanks, that it hath pleased thy great Goodness to keep and preserve me the Night past from all the Casualties and Dangers that poor mortal Creatures are subject to, and that thou hast Wore given me sweet and pleasant Sleep, where- in I find my Body refreshed and comforted for performing the Duties of this Day, in which I beseech thee to defend me from all Evils and Dangers of Soul and Body, direct
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my Thoughts, Words and Works, wash away my Sins in the Blood of the immaculate Lamb, and purge my Heart by thy holy Spirit from the dross of my natural Corruptions, that I may with more freedom of Mind, and liberty of Will, serve thee the ever living God in Righteousness and Holiness this Day, and all the Days of my Life. Increase my Faith in the sweet promises of the Gospel; give me Repentance from dead works; pardon all my wanderings, and direct my Thoughts unto thyself the God of my Salvation. Teach me how to live in thy fear, to labour in thy Service, and ever to run the ways of thy Commandments: Make me always to watch over my Heart, that neither the terrors of Conscience, the loathing of holy Duties, the love of any Sin, nor an unwillingness to depart this Life, may ever cast me into a spiritual slumber, but daily frame me more and more into the likeness of thy Son *Jesus Christ*, that living in thy Fear, and dying in thy Favour, I may in thy appointed time attain to the Resurrection of the Just unto Eternal Life. Bless the King's Majesty and all the Royal Family. Preserve me in going out and coming in this Day; grant that whatsoever I shall think, speak, or take in hand, may tend to the glory,

thy Name, the good of others, and the comfort of my own Conscience, when I shall come to make my last account before thee, O my blessed Saviour, who hath taught me to pray, *Our Father*, &c.

A Prayer for Monday Evening.

MOST gracious Lord God, from whom descendeth every good and perfect Gift, and my most merciful Father in Jesus Christ, I offer to thy divine Majesty my unfeigned Praise & Thanksgiving for all thy Mercies towards me. Thou madest me at first and hast ever since sustained the Work of thy own Hand; thou hast given thy Son to die for me; and given me assurance of Salvation upon my Repentance and sincere obeying thy holy Precepts. Thou art pleased to lengthen out to me the time of Repentance, and to move me to it by thy Spirit and by thy Word, by thy Mercies, and by thy Judgments: Out of a deepness of thy Mercies, and my own unworthiness, I do appear before thee at this time; I am ashamed of my vile ingratitude, I have sinned O Lord, and done very wickedly, be merciful to me O God, & pardon me for Jesus Christ's sake: Instruct me in all the particulars of my Duty, and give me true Wisdom, who hast promised to give Wisdom, and upbraidest not: Be with me under every

very Trial and Temptation, and suffer me not to be tempted above what I shall be able : Take care I pray thee of my affairs, and more and more direct me into thy Truth. Defend me against all my Enemies, but especially my spiritual ones. Suffer me not to be drawn away from thee by the blandishments of the World, by carnal desires, the cunning of the Devil, or the deceitfulness of Sin. Work in me thy good Will and Pleasure, and discharge my Mind of all things that are displeasing unto thee, of all ill will and discontent, wrath and bitterness, pride and vain conceit of my self, and render me charitable, holy, pure in Heart, patient and heavenly minded : Be with me at the hour of Death ; dispose me for it, and deliver me from the slavish fear of it, and make me willing and fit to die whenever thou shalt call me hence. Bless the King and all the Royal Family. Bless, O Lord, the whole Race of Mankind, and let the world be filled with the Knowledge of thee and thy Son Christ Jesus. Pity the sick and weak, the poor and needy, the Widows and Fatherless, and all that mourn or are broken in Heart, and be merciful to them according to their several Necessities. Bless my Friends, and grant me grace to forgive my Enemies as heartily as I desire forgiveness from thee my heavenly Father.

I beseech thee to defend me this Night from every thing that is evil, and do more for me than I can ask or think, for Jesus Christ his sake, in whose most holy name & words I continue to pray, *Our Father, &c.*

A Prayer for Tuesday Morning.

O Lord our God, most mighty and merciful Father, I thine unworthy Creature and Servant do once more approach thy Presence, tho' I am not worthy to appear before thee, because of my natural Corruptions, and the many Sins & Transgressions which I have committed against thy divine Majesty: Yet I beseech thee, for the sake of him in whom thou art well pleased, the Lord Jesus Christ, to admit me to render unto thee deserved Thanks & Praise, for thy manifold Mercies extended toward me, for my quiet Rest & Repose this Night, for my Food and Raiment, my Health, Peace and Liberty, and the hopes of a better life, thro' the Merits of thy Son's bitter Passion. And dear Father, I beseech thee to continue thy Mercy and Favour to me this day and ever hereafter; prosper all my lawful undertakings; let me have all my Directions from thy will, and success from thy merciful hand. Preserve my Soul and Body that no evil or harm come unto them; let thy Mercy this Day arise upon me, and let the bright Beams of thy light shine into my

Heart, that I be not transported, either thro' the corruption of my Nature, or power of darkness, to spend this day after my own Mind and Pleasure, but let me carefully follow the heavenly light of thy Word, to perform thy blessed Will in all things. Preserve and defend the King. Bless the Ministers and Magistrates of this Land. Be a Father to the Fatherless, a Comforter to the comfortless, a Deliverer to the Captives, and a Physician to the Sick : Let thy Blessing be upon my Relations, Kindred and Friends, and upon all others whom I ought to remember in my Supplications unto thee. Be my guide this day and for ever, thro' Jesus Christ, in whose blessed Form of Prayer I conclude my weak Petitions, saying, *Our Father, &c.*

A Prayer for Tuesday Evening:

MOST gracious God and heavenly Father, I cannot cease but I must cry unto thee for Mercy, because my Sins cry against me for Justice. How shall I address my self unto thee ; I must with the Publican stand and admire at thy great goodness, tender mercy and long-suffering towards me, in that thou hast kept me this day past from being consumed and brought to nought. O Lord what is Man, or the Son of Man, that thou regardest him ? for the more Days pass over my head, the more

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Sins and Iniquities I heap up against thee. If I should cast up the accounts of my good Deeds this Day, how few and how small would they be? But if I should reckon up my Miscarriages, surely they would amount to many and great. O blessed Father, let thy Son's Blood wash me, and cleanse me from all my impurities, & from all the stains of sin that are upon me, give me grace to lay hold upon his Merits, that they may be my Reconciliation and Attonement unto thee, that I may assure my self my Sins are forgiven by his Death and Passion. Imbrace me in the Arms of thy Mercy; vouchsafe to receive me into the bosom of thy Love, shadow me with thy Wings that I may safely rest under thy Protection this Night; and so into thy hands I commend my self, both Soul and Body, in the Name of thy Son Jesus Christ, beseeching thee that when this Life shall end, and my last sleep being come, I may then take my everlasting rest with thee in thy heavenly Kingdom. Bless the King's Majesty, be merciful to all those who are afflicted with any Cross or Calamity. Bless all my Friends, Relations and Acquaintance, forgive my Enemies and accept of my Thanksgiving this Evening for all the Mercies & Favours afforded me; and hear and graciously answer me in these my Requests, and what else thou knowest

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knowest needful and expedient for me, and all for Jesus Christ his sake, in whose most Blessed Name and Words I continue to pray, *Our Father, &c.*

A Prayer for Wednesday Morning.

A Almighty and Eternal Lord God, the great Creator of Heaven and Earth, and the God and Father of our Lord Jesus Christ, look down from Heaven in pity and compassion upon me thy Servant, who humbly prostrate my self before thee, sensible of thy Mercy & my own Misery: There is an infinite distance between thy glorious Majesty, & me thy poor Creature, the work of thy Hand, between thy infinite Power and my Weakness, thy Wisdom and my Folly, thy eternal Being and my mortal Frame. But O Lord I have set my self at a greater distance from thee by my Sin and Wickedness. I humbly acknowledge the corruption of my nature, and the many Rebellions of my Life. I have sinned against Heaven and before thee, in Thought, Word and Deed; I have contemned thy Majesty, and thy holy Laws. I have likewise sinned by omitting what I ought to have done, and committing what I ought not. I have rebelled against Light, despised thy Mercies & thy Judgments, and broken my Vows and Promises. I have neglected the means of Grace, and opportunities of becoming better; My Iniquities

quities are multiplied, and my sins are very great. I confess them O Lord, with shame and sorrow, with detestation and loathing; I desire to be vile in my own Eyes, as I have rendered my self vile in thine. I humbly beseech thee to be merciful unto me in the free pardon of my Sins, for the sake of thy dear Son, and my only Saviour Jesus Christ, who came not to call the Righteous, but Sinners to Repentance; be pleased to renew my Nature, and write thy Laws upon my Heart, and help me to live righteously, soberly and godly in this evil World; make me humble and meek, patient and contented, and work in me all the Graces of thy holy Spirit. Prepare me for Death and Judgment, and let the thoughts thereof awaken me to a greater care and study to approve my self unto thee in well doing. Bless our gracious King: Help all that are in Troubles, Sorrow, Need, Sicknes or any other Adversity. Give them Patience under their Afflictions and a sanctified use of them, & in thy good time a deliverance from them. Be merciful to my Friends, forgive my Enemies, and accept of my humble acknowledgments for thy preservation this Night, and for all thy other Mercies to me: Take me into thy protection this Day, keep me in perfect peace, and all I ask in and for the sake of Jesus Christ, who hath taught me to say,
Our Father, &c.

A Prayer for Wednesday Evening.

HOLY and eternal Lord God, who art the King of Heaven, and the Watchman of Israel, that never slumberest nor sleepest, what shall I render unto thee for all thy Benefits : Because thou hast inclined thine Ear unto me, therefore will I call upon thee as long as I live ; from the rising of the Sun to the going down of the same let thy Name be praised. Among the infinite Riches of thy Mercy towards me, I desire to render thee abundant Praise and Thanks for thy merciful Preservation of me this day as well as all the Days of my Life ; and for the many other Blessings and Mercies both Spiritual and Corporal, which thou hast bestowed upon me contrary to my deserving. All these thy Mercies call upon me that I should be thankful to thee for them, and my Miseries call upon me for the continuance of thy Mercies : Cleanse my Soul I beseech thee, O Lord, from whatsoever is offensive to thee, and hurtful to me, and give me what is convenient for me. Watch over me this Night, and give me comfortable and sweet Sleep, to fit me for the service of the Day following. • Let my Soul watch for the coming of the Lord Jesus Christ ; let my Bed put me in mind of my Grave, and my rising from thence of my last Resurrection ; O heavenly Father,

so frame this Heart of mine, that I may ever delight to live according to thy Will & Command, in Holiness and Righteousness before thee all the days of my life. Let me remember O Lord, the time will come when the Trumpet shall sound, & the Dead shall arise and stand before the Judgment-Seat, and give an account of whatever they have done in the Body, and let me so prepare my Soul, that I may do it with Joy, and not with Grief. Bless our gracious King and all the Royal Family, and forget not those who are under any Affliction or Oppression. Let thy Favour be extended to all my Relations, and all others that I ought to remember in my Devotions; and hear me I beseech thee, for the sake of my dear Redeemer, in whose most holy Words I further pray, *Our Father, &c.*

A Prayer for Thursday Morning.

MOST gracious Lord God, whose dwelling is in the highest Heavens, and yet beholdest the lowly and humble upon Earth, I blush and am ashamed to lift up my Eyes to thy dwelling-place, because I have sinned against thee; look down therefore I beseech thee upon me thy unworthy Servant who prostrate myself at the Footstool of thy Mercy, confessing my own guiltiness, and begging pardon for my sins; what couldst thou have done O Lord, more
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for me, or what could I have done more against thee? Thou didst send thy Son to take our Nature upon him, to fulfil thy Law, and to be crucified for my sins; yet I have not followed the example of his holy Life, but have every Day afresh crucified him by my sins; so that I must needs confess I have deserved thy utmost severity against me. But there is Mercy with thee, O Lord, therefore I will not despair, my Sins are many in number, but thy forgivenesses are without numbers, in which I do repose my trust. O guide me by thy holy Spirit to amend what is amiss, increase all thy Gifts and Graces in me, and add what thou knowest I stand in need of. Bless our gracious King, the Nobility, Gentry & Clergy, bless all my Kindred, Friends and Acquaintance; bless all, O Lord, from the highest to the lowest; and blessed be thy name for my Health and other Conveniencies of this Life, for preserving me ever since I was born, & especially from the dangers of the Night past, for refreshing my Body with seasonable Rest, & bringing me to the beginning of this Day, go along with me in the same, & deliver me from the Perils & Temptations whereunto I am exposed, even for Jesus Christ his sake, in whose most blessed Name & Words I conclude these my weak Petitions, saying as he himself hath taught me in his holy Gospel, *Our Father, &c.* *A*

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A Prayer for Thursday Evening.

HOLY and eternal Lord God, who art the King of Heaven and the Watchman of Israel, who never slumberest nor sleepest. Look upon me thy unworthy Servant, who by reason of Sin and the corruption of my Nature am wholly subject to infirmities, and am even now ready to rest & ease my self upon my Bed. I know not whether thou wilt this very Night make my Bed in the dark, or whether the hour of my Visitation be not this very Evening; all my Years are but a span long, my Days pass like a Weaver's Shuttle; my Life is but like a tale that is told; my next sleep may be my last & long sleep, and this Hour my last Hour. I beseech thee therefore that I may every Evening contemplate upon Eternity, whereby I may be the better prepared for that Day and Hour when I shall be called to appear before God. And though my Eyes shall now sleep, and enjoy that moderate refreshment which thou hast appointed for my wearisome Body, yet let my Soul continually meditate upon thy Laws. Forgive me O Lord the Sins of this Day past, and all my former Transgressions & Iniquities; and praised by thy Name for preserving me from the many Casualties Humanity is subject to; keep me this Night both in Body & Soul, that I may with the next light joyfully

joyfully rise again; let not my sleep be excessive, but only necessary to dispose me to thy Service, and to walk before thee in all my lawful Employments. Let thy unspeakable Mercy always preserve me, let thy heavenly Truth strengthen me, and let thy Goodness keep me from my Enemies, visible and invisible, now and for ever. Be gracious to the King's Majesty; bless all Orders and Degrees of Men, and let us all study to exceed each other in Vertue and Godliness. Be my God and Guide unto Death, and do all thou knowest necessary for me, thro' the Mediation of my dear Saviour, who taught his Disciples this heavenly Form of Prayer, *Our Father, &c.*

A Prayer for Friday Morning.

MOST glorious Lord God, the great Creator & Preserver of all Mankind; blessed be thy Name that thou hast been graciously pleased to preserve me this Night past; and that thou hast once more vouchsafed me the light of the Morning whereby to manage my affairs and business. O Lord preserve me this Day, and keep me in all my ways. Discover unto me that I have nothing but what I have received, and that if thou shouldst deal with me according to my deserts thou mightest pour upon me the deluge of thy Wrath and Fury, and sweep me out of the Land of the Living to the place

of eternal Torment: But thou hast revealed thy self to the Sons of Men to be the Lord gracious and merciful, long-suffering and of great goodness, who pardonest Sins and passest by the Transgressions of thy People, this is thy Name for ever, and thy memorial throughout all Generations: I beseech thee therefore, for Jesus sake, to be merciful to me in the free pardon and forgiveness of all my Sins that I have ever committed against thee; accept of his Obedience for my Disobedience, of his Righteousness for my Unrighteousness, of his Sufferings for all my Sins; wash them away in his Blood, nail them to his Cross, hide them in his Wounds, and bury them in his Grave, that they may never rise up to my confusion here, nor for my condemnation hereafter. Be unto me O Lord, a Father of Mercy, and a God of all Consolation, speak Peace unto my Soul and Conscience, & say unto me that thou art the God of my Salvation. Continue thy Blessing upon the King. Bless all the Royal Family, and all the People of this Land, and grant that we may all study to live peaceably in all Godliness and Honesty, thereby approving ourselves to be the Disciples of our great Lord and Master, who hast commanded us thus to pray, *Our Father, &c.*

A Prayer for Friday Evening.

O Lord God Almighty, & our heavenly Father, who art everlasting and full of pity ; I confess I am not worthy to lift up my Eyes to Heaven, much less to present my self before thy Divine Majesty, with any hope that thou wilt hear my Prayers, or grant my Requests, when I consider my own deservings ; for my Conscience accuseth me, & my Sins witness against me, and I know thou art an upright Judge, who wilt not justifie Sinners and wicked Men : Yet most merciful Father, since it hath pleased thee to command us to call upon thee in all our necessities & wants, I utterly renounce all worldly confidence, and fly to thy Sovereign Bounty as my only stay & refuge, beseeching thee not to call to mind my continual Provocations against thee, but be pleased to accept of thy Son Jesus Christ, who by offering up himself a Sacrifice once for all, hath made a sufficient recompence for all my Sins : Have mercy therefore upon me, O Lord, and forgive me mine Offences, and assist me by thy holy Spirit, that I may sincerely repent for the same, and then I have thy Promise that if a Sinner repent & forsake all his Iniquities from the bottom of his Heart, thou wilt put away his Wickedness out of thy remembrance for ever. Blessed by thy Name, O Lord, for thy protection

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tection of me from all dangers this Day ; continue thy Favour to me this Night, and let thy Angels pitch their Tents round about me to guard and defend me from all perils both of Soul and Body. Bless our most gracious Sovereign, and the whole Royal Family, and be gracious to all sorts and degrees of Men amongst us, and let us live so here, that at last we may attain eternal Joy and Happiness, thro' Jesus Christ the Righteous, in whose most comprehensive Prayer I conclude my weak Desires, saying, *Our Father, &c.*

A Prayer for Saturday Morning.

BLessed and gracious Lord God, thy Mercies are infinite, and thy Long-suffering and Patience is exceeding great ; else had not I a poor wretched miserable Sinner been spared so long, considering my many Provocations against thee in thought, word & deed ; but thou hast exalted thy Mercy above all thy Works, and of thine infinite Goodness hast preserved me the Night past, and hast given the light of this Day : Guide me, O Lord, I beseech thee, this day in the ways of Truth and Righteousness, and so govern all my Actions that I may not run into any Sin or Danger, but that all my Words and Works may tend to thy Glory and the discharge of my Duty : defend and deliver me from all the deceits of

of Satan, and the Temptations of this evil World: Kindle in my Heart and Affections a fervent Zeal to do thy Will, & let me believe thy holy Word, & walk in thy ways; strengthen my weak Faith by thy blessed Spirit: Give me a contented Mind with my Condition, and let me use all the Blessings which out of thy Bounty thou hast bestowed upon me, soberly and discreetly, and be truly thankful to thee for them; preserve my wandring Will and Affections from evil thoughts, my tongue from prophane & lewd speeches, and my Body from all sinful Actions & outward violence. Let all my Love, my Hope, my Delight and Confidence, be only in thee, and grant that I may live in the fear of thy holy and blessed Name, and die in thy Favour, that I may also rise again to live for ever with my Lord Jesus in everlasting Happiness. Send down thy Blessing upon our dread Sovereign, and the whole Royal Family. Bless the Ministers, Magistrates, and the People of this Kingdom. Let us all live to thy Honour here, & with thee in glory hereafter, thro' the Merits of our blessed Jesus, in whose most holy Name and comprehensive Words, I further pray, *Our Father, &c.*

A Prayer for Saturday Evening.

HOLY Lord God, and our heavenly Father in Jesus Christ, I thine unworthy

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Creature now here before thee, cannot but acknowledge even from the very bottom of my Heart, my own unworthiness. I must confess I am a grievous Offender, conceiv'd in Sin, and brought forth in Iniquity, whereof I have shewed forth the evil fruits in my Life, to the great dishonour of thy Name, whereby I have deserved thy heavy wrath and indignation to be poured out upon me, both in this Life and that which is to come; but yet, O Lord, I know that the Merits of thy dear Son do far exceed my Transgressions, tho' the multitude of them were as the Sand upon the Sea-shore; in his Name therefore, and for his sake I present my self, Soul and Body, before thy most holy Majesty, beseeching thee to forgive all my Iniquities & Alienations from thee. And I do further desire to bless thy Name, and shew forth thy Praise this Evening, and to magnifie thy Goodness toward me in preserving me this Day from all Dangers, & keeping me from my Birth, even to this time, whereby thou dost declare thy self to be a God of Patience, Pity, and much Forgiveness, shewing Mercy unto Thousands, and blotting out all their Offences; O let this Grace of thine incline me to amend my life, and unfeignedly serve thee all my days, to thy Glory and the comfort of my own soul; continue thy Favour and take me
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into thy Protection O Lord this Night, refresh my wearied weak Body with moderate Sleep, that so if thou shalt let me live till the next day, even thy holy day, I may be enabled to perform all the Duties and Services thou requirest of me. Bless our Sovereign and all the Royal Family; bless all Estates and Conditions of Men; with my Kindred, Friends and Relations. Be my God and Guide in all my ways, and hear and answer me for the sake of Jesus Christ, in whose holy Words I further pray, *Our Father, &c.*

Short Graces & Thanksgivings before & after Meat
Before Meat.

O Lord we beseech thee to lift up our Hearts to look unto thee for a Blessing upon our Meats, that we may comfortably use thy Creatures as Pledges of thy Favour, and may serve thee in receiving of all thy Mercies through Jesus Christ. Amen.

After Meat. 10 FEB 60

Most gracious God, as thou hast now filled our Bodies with thy good Creatures, so we pray thee feed our Souls, and endue us with all Spiritual Blessings through Jesus Christ our Lord and Saviour. Amen.

Before Meat.

LORD bless us and these thy good Creatures, for the nourishment of our Bodies, and grant that what we eat or drink, or whatsoever we do, it may be all to thy Praise and Glory, through Jesus Christ. Amen.

After Meat.

As thou hast filled our Bodies, O Lord, with thy good Creatures far above our deserts, so be please to endue our Souls with all Spiritual Blessings in heavenly things, through Christ our Lord. Amen.

F I N I S.